

# ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

B. K. PEIRCE, D. D., Editor.  
C. H. St. JOHN, Assistant.

Established January, 1823.  
Volume—49. No. 29.

The best argument for the possibility, and for the power, of a holy life, is the fact of such a life itself. There is no scriptural defense of the doctrine, even, and no verbal illustration of its character so effectual as the actual triumph, in a human experience, of grace over nature, love over selfishness, quiet over restlessness, trust over doubt, sweetness of temper over the fretting cares and sharp troubles of life, spirituality over worldliness, and purity over the thought and experience of uncleanness. There is no gainsaying such an exalted life as this. Its involuntary power convinces the unbeliever, and its sweet, spiritual, and manifest triumph encourages the struggling but weak believer. "All the forcible professions that human lips can utter, and all the constraining power of repeated Scripture declarations, have far less ability to move the hearer, than this truth of God made flesh in the daily life and temper of a consecrated child of His. It is not indispensable to be able to prove that divine love can conquer the human affections, and reign over them, and that our motives and trust in God may be perfectly pure and unwavering, but it is requisite that we should be holy, as our Father in heaven is holy. When Christ fully triumphs over the heart, and reigns supreme in His kingdom there, the sublime fact is declared to all, by a silent eloquence more persuasive than words. No man can trouble such a soul, and no man will call in question his full discipleship; for he bears in his body—in all his conversation—"the marks of the Lord Jesus." The Church needs illustrations of holiness more than defenses of the doctrine. The humble saint may not add to the growing literature on this great topic, but may do a higher service by ornamenting the argument with an "illustration from life." Stop not then to prove the doctrine; experience all that is involved in it, and then force a doubting world to believe it, by the actual exhibition of its truth before their eyes.

The Baltimore Convention last week simply recorded the previously widely-declared sentiments of the Democratic press, in the acceptance of the Cincinnati Platform, and the nomination of Horace Greeley and Gratz Brown, the "liberal" candidates for President and Vice-President. The Convention was more unanimous than enthusiastic. Intimations, not very serious indeed, were made of a division in the ranks of the party, and the ultimate nomination of new candidates. An uncommonly bitter political era is now fairly opened upon us. Such an anomaly has hardly ever been seen as that presented by the Democratic party, nominating as their chief, and the exponent of their principles, the man, of all others, who has, during a lifelong editorship, most severely denounced their party policy. The fact of the defection of the liberal Republicans, makes their attacks upon their old companions all the more galling. Much money, much temper, much bad liquor, will be poured out during the few coming months. "God defend the right!" There are certain great civil and moral interests still at stake in our country. We cannot believe thoughtful men will permit them to be periled, simply for the purpose of putting one set of men out, and another into office.

The Ohio State Camp-meeting holds its third annual session on the same grounds as heretofore, in Canton, Ohio, commencing August 13. Rev. B. W. Gorham is the Secretary of the Association. Provisions have been made to accommodate a large company, and the expenses for family tents and board have been reduced to very moderate terms. Leading ministers and laymen of the various evangelical churches, holding and illustrating in their experience, common views on the doctrine of personal holiness, will be present to share in the public exercises of the occasion. A fast, to be held by those expecting to be present, is announced for

the 9th of August, to pray for a special blessing from on high. May the highest expectations of these Christian laborers be realized.

The Book Agents in New York and Cincinnati have united in a card to the churches, requesting them to take up the collection for the support of the Bishops, as the current year commences June 1st, and the Book Committee will not hold a session at a sufficiently early date to apportion the amount to the several Conferences as provided for by the late General Conference. They calculate that it will require about ten dollars from every hundred members, and on this basis they ask the early co-operation of all the churches. As the Bishops draw regularly their salaries from the Book Rooms, and the amount now, on account of the large increase in their number, is so considerable as to be a heavy weight upon the resources of the Concern, we sincerely hope our brethren in the ministry will give immediate attention to the matter, and that the money will soon begin to flow back into the hands of the Agents. No measure was more generally approved than the one divorcing the support of the Bishops from the publishing funds of the Church.

Next October, the Plymouth Congregational Church celebrates its silver wedding with Henry Ward Beecher. The tenth of that month will be the twenty-fifth anniversary of his settlement in Brooklyn, N. Y. It is proposed to have an imposing celebration, continued through several days. A quarter of a century is now a rare period of service; it is a rare man, also, that has served this Church, and it has been a union of rare sympathy and harmony between pastor and people. Thousands from without will join in hearty congratulations on the auspicious occasion.

We have received proofs of the forthcoming report of Dr. Barnas Sears, General Agent of the Peabody Fund, for the past year. The amount of money appropriated has been \$141,350. Appropriations are only made where the people pay the current expenses of the schools, and raise twice or thrice as much themselves, and erect and furnish their school-buildings. It is calculated that the amount bestowed the past year has called out from the communities themselves the additional amount of \$700,000. The fund is bestowed exclusively for the benefit of public schools in the Southern States, and is rapidly waking up interest in this direction throughout these States.

Earl Russell lately addressed the Historical Society of Great Britain, in the course of which he sketched the progress of civil and religious liberty in Europe since the year 1815, and concluded by saying that he had little confidence in treaties or schemes of arbitration. "Our hope (he added) must be in the introduction of a Christian temper into all international relations. The inspiration which prompted Christ's Sermon on the Mount and enabled Paul on the Hill of Mars to tell the people of Athens what he knew of the unknown God—such is the spirit that will bring nations to realize upon the earth peace and good-will."

The Western Advocate announces that Bishop Wiley was to leave Cincinnati on Monday, the 15th, to visit Boston, and make arrangements for his residence in this vicinity. He will therefore probably reach our city before our day of publication. The committee appointed by the Preachers' Meeting will be ready to receive the Bishop, and take measures to introduce him as far as the present somewhat unfavorable season, on account of absence on vacations permits, to our people in the city and its neighborhood.

The procession of Orangemen in New York, and other cities, occurred without tumult, contrary to the expectations of many persons. The spirit of the land prevailed. The equal enjoyment of speech and modes of labor and pleasure, within such limits as do not disturb the public peace, must be accorded to all. Everything, however, which tends to keep up a caste feeling or a foreign nationality, is to be deprecated.

The *Watchman and Reflector* has quite a fraternal article in its last issue upon Methodists and Baptists, showing the points of likeness between the two denominations; both young, vigorous, and hopeful, and both stretching themselves over the whole Union, as equally adapted to the circumstances and wants of all classes of the people. Both denominations, while not failing to administer to the spiritual wants of the educated and cultivated, and especially earnest in establishing educational institutions, address chiefly the great, untrained masses of the population. The editor thinks the denominations represent two distinct types of piety—the central principle of the Methodist being earnestness, and that of the Baptist fidelity to the Master. We should make no objection to this generalization, if the latter type had been enunciated, "fidelity to its own interpretation of revealed truth." It certainly is a very sweeping charge against the representative Methodist to say that his doctrinal views are "simply loose," rather than liberal. They doubtless seem so from the *Watchman's* point of vision, as to Methodist eyes sometimes the so termed "fidelity" of the Baptist would bear to be characterized by a much less grateful term. We think our editorial brother must admit, that for so large a denomination, its unity of faith, and its peculiar adhesion to the formulated doctrines of its founder, have hardly been paralleled in Church history. There are individuals in the denomination whose views do not fairly represent our standards, but does not the *Watchman* know parallel instances among Baptists?

We thank our old friend, the senior editor, for his peculiarly kind and fraternal welcome to our new chair. His sentiments we heartily reciprocate, and trust that our relations in this province of Christian labor will be as grateful as heretofore in others.

The *Advocate of Peace* for July is a very interesting number, containing in addition to its usual miscellany and its excellent department for the young, entitled *Angel of Peace*, a full report of the admirable speeches made at the May anniversary of the society. We are not surprised to learn that the Music Hall was filled to hear such speakers as Elihu Burritt, Hon. G. B. Loring, Dr. Burns, of London, and Secretary Miles. This certainly is the coming society; for Christ must conquer, and He is the Prince of Peace.

The *Heathen Woman's Friend* for July presents the full and most encouraging annual report of the Woman's Foreign Missionary Society of our Church. Details of the year have already been given in our paper. A re-reading of the report impresses us still more with the wide and effectual door already opened, never to be closed, before this Society, and with the remarkable results already attained. Let us help these women who labor so effectually with us in the Gospel.

We hope none of our readers will fail to obtain a copy of the *Missionary Advocate* for July 16th. The new Secretaries introduce themselves, and show their adaptation to one of the most important branches of their work, the press. They have issued a fine-looking, well-filled, and very interesting number.

## Original and Selected Papers.

## THE BLESSED GUIDE.

BY WILLIE WILDER.

The path is dark before me,  
Where flinty rocks are lying  
Which cut my feet,  
Once light and fleet,  
My courage sorely trying.  
Dark clouds now gather o'er me,  
My rugged road is hidden;  
In dire dismay  
I lose my way,  
And tear-drops start unbidden.  
My heart is well nigh broken  
With earthly grief and sorrow,  
My weary life  
Is filled with strife,  
I fear the coming morrow;  
And still no word is spoken,  
No friend my journey sharing,  
And at my side  
No one to guide,  
My heavy burden bearing.  
O! pardon my behavior,  
For I am weak and humble;  
The storm so wild  
Sweeps o'er Thy child,  
And he doth blindly stumble;  
But in Thy hand, my Saviour,  
My trembling one now laying,  
I walk at night,  
As in the light,  
No more in by-paths straying.

Now, where the streamlet floweth,  
Thy trusting one Thou leadest;  
With tender care,  
Thy love to share,  
In pastures green Thou feedest.  
Thy child now gladly goeth  
Where'er Thy mercy guideth,  
Until at last,  
The danger past,  
No cloud Thy glory hideth.

## THE SABBATH A HOLYDAY NOT A HOLIDAY.

BY REV. C. H. PAYNE, D. D.

The sacred Sabbath is interwoven with our entire national history. Washington's famous order for its observance in the Revolutionary struggle, McClellan's corresponding order in the late civil war, and the solemn words of the lamented Lincoln, have all passed into history.

Christianity is the common law of our land, and the Sabbath is everywhere rendered a non-legal day by that law. What if we were not a Christian and Sabbath-observing nation? What if Congress held its sessions, and the courts of justice and the entire governmental machinery were in full operation on that day? How long would we hold our place among the nations of the earth? Shall we try so fearful an experiment? We believe in God; and the nation that dishonors Him by desecrating His Sabbaths, shall never rise to highest development—nay, shall perish ultimately and lose itself in the black sea of national death.

All that has been said of the relation of the Sabbath to national prosperity might be corroborated by most abundant historic proofs. Look at France as compared with Great Britain, at Spain as compared with Holland, at South America and Mexico as compared with the United States, and learn the influence of a holiday Sabbath on the one hand, and a holyday Sabbath on the other.

Such being the relation between a sacred Sabbath and our highest interests, social, spiritual, national, our duty respecting it is clear and imperative. It demands the support of every one who would promote our social well-being and national prosperity. We must guard the day by the impregnable defenses of law, while we seek to secure an enlightened public sentiment. The crisis is upon us. Action, calm but decided and energetic, is the call of the hour. While Christian men are indulging in the sleep of indifference, the safeguards of this holy institution are gradually being removed. The enemies of a quiet religious Sabbath do not sleep; they wake to plot and plan for its overthrow. A large portion of the press is busy with insidious attacks upon the sanctity of the day. Political organizations in the interest of anti-Sabbath and anti-temperance laws are in active operation throughout the country. It is to be regretted that so many of our foreign born citizens and others assume such an attitude of hostility to our tried and cherished institutions. But we must not shut our eyes to the fact of this open and avowed hostility. A leading German politician, in a recent speech in Chicago, said: "We fought for freedom of thought, and now receive Sabbath laws and a Yankee God. My friends and I will go to Cincinnati with the earnest intention that it must there come different." Such blasphemy as this is shocking to Christian ears, but we may

as well understand that the real inspiration of this anti-Sabbath crusade is purely *atheistic*. The Sabbath, the Bible, God, if possible, are to be dethroned in this nation by these misguided men. And they will use the ballot for this purpose. A meeting of Germans, recently held in this city, occasioned by an attempt to enforce a long-neglected statute relating to the Sunday liquor traffic, resolved to "vote for no man who is in favor of Sunday and temperance laws." Similar resolutions have been passed throughout the United States. Christian men, and all who are loyal to our institutions, must meet this question with an equally determined spirit. If political parties have not the courage to stand squarely on a platform that supports our most sacred institutions, let them perish, and they ultimately will. The party that is eventually to rule in this nation must have God and the right on its side. Let no good man sustain any other.

We should guard against questionable innovation upon the sacred character of the Sabbath. A movement has recently been inaugurated in several cities for opening libraries and reading-rooms and galleries of art on Sundays. The argument in its favor is one that appeals strongly to good men. It is said that thus the non-church-going and neglected masses will be gathered from the streets and drinking-houses, and placed amid such influences as will elevate and improve their character. If this result were actually secured, my voice should utter no word of condemnation against so laudable an effort. But let us not be deceived by false logic and gilded theories. What are the facts? The plan has been tried in this city for two years in the Mercantile Library, under the most favorable circumstances it could hope for in any locality. It has been largely quoted in other cities as eminently successful. I have taken pains to investigate the case, and am informed by the officers of the institution, who have the best opportunity of knowing the facts, that instead of bringing in these homeless, neglected ones, probably nine tenths of all who visit the rooms on Sunday come there from comfortable homes. If we could know the exact facts I doubt not we should find that more are drawn into the libraries *from the churches* than from the streets.

Meanwhile the Sabbath is thus losing its sacred hold upon the conscience. If it may be profitably spent in the reading-room, with secular literature, why not in the gallery of art, the concert hall, the opera house, the theatre, the dance-room, in any amusement in hall or grove? We have had ample illustration of the fruits of a pleasure-seeking Sabbath. Three years ago I stood, one golden Sabbath afternoon in May, on the Champs Elysées, in Paris. It was a scene of bewildering gaiety. All Paris seemed to be out in holiday attire. Throngs of people crowded the fairy pleasure-grounds. Children gamboled on nature's emerald carpet. Young men and old engaged in athletic sports. Concerts and theatrical exhibitions drew crowds of all ages and both sexes into their bowered enclosures. Bands of music lent enchantment to the bewitching scene. A continuous stream of carriages swept along the avenue from the Place de la Concorde to the Arc de Triomphe, more than fifty passing at a given point in a minute. As I gazed upon this scene, enchanted and yet shocked, the great question of the future social condition of America pressed upon my mind as never before. I took out my note-book and wrote: "What will the end be? Shall our American Sabbath become like this? And yet the question arose, are not these throngs of pleasure-seekers orderly? Yes, I replied, for monarchy overawes them as a republic cannot. An army of Napoleon's troops is within call to crush the slightest outbreak. There is evil, I said, in this fair-seeming form of social life which this gay spectacular city shall yet reap the bitter fruits of. And may God preserve my own fair land from such a Sabbath and its attendance." Thus I mused and penciled.

Not two years had passed when that very place of fairy-like beauty was ravaged by an infuriated mob, and stained with streams of blood. And more, the participants in the pleasures of that gala Sabbath day were the very agents in this work of ruin and death. The ripened, bloody fruits of the Commune were budding and blossoming in the gay scenes which my eyes witnessed on that bright May Sabbath.

Such is the fatal fallacy of attempting to improve character and Christianize men by Sabbath pleasure-seeking. The beautiful statuary in the gardens thrown open to them on Sunday, about whose refining influence so much is said, was mutilated by their hands. The Louvre, with its splendid galleries of art and libraries, which, according to the theory, should have elevated them, was fired by the same ruthless hands. The churches met with a similar fate, and the ministers of Christ were murdered in cold blood, while the very name of God was openly derided.

And yet we are asked gravely, and by men of high

repute, to try this same experiment which has proved so fatal to society in every instance in the history of man. Shall we run so fearful a hazard in the face of the world's wisdom and the word of God?

No, friends, I see but one logical and safe course of procedure. Let the Sabbath be sacredly observed as a *holyday*. But not the less a day of brightest cheer and fullest joy, the fairest gem all the week, most joyous because most holy; not a day of restraints and cheerless duties, but of highest privileges and sweetest delights. — *From Published Sermon preached in Philadelphia.*

## A STUDENT'S LETTERS FROM ABROAD.

Heidelberg. — A Queer Duel. — Torchlight Procession. — Student's Funeral in the Night. — Foxes Places of Resort. — God's Fist.

There are at the German universities three classes, or kinds of societies. First, those where every member is obliged to fight any person who may challenge him. Secondly, those societies where the duel is allowed; and thirdly, those where it is forbidden. The societies at Heidelberg are all, I believe, of the first class. Every corpsman has one or more scars upon his face, while some are outrageously gashed, and oftentimes the nose is broken. These disfigurements are regarded as marks of honor rather than otherwise. So soon as a student is wounded he usually rides out in an open barouche with his head tied up. The regular dueling days at Heidelberg are Tuesdays and Fridays, when the colored corps may be seen pouring over the bridge which crosses the Neckar.

The duels usually take place in a large hall upon the mountain-side, over against Heidelberg. The practice is forbidden by the university laws, which in this respect, however, are a dead letter. No one is ever killed in these duels now-a-days. Such cases have been known in former times, especially at Leipzig, where the practice is most in vogue. The only vulnerable point is the face, breast and neck both being protected with heavy pads. The eyes are also covered with a wire gauze. Prepared for the conflict, the combatants present a somewhat clumsy appearance. They are so bound up in pads that the sword cannot be allowed to fall at the side, and a small boy stands at hand on whose shoulder the blade rests when not in action. Americans always express contempt for this kind of play. "If it is worth while to fight a man," says one, "it is worth while to kill him." Our countrymen, however, are seldom meddled with. Several winters ago a student, imagining himself insulted by a robust specimen from the Empire State, insisted continually upon fighting a duel. He presented his card in coffee-houses, and in every public place where the two happened to meet, until he became exceedingly obnoxious; when, finally, the New Yorker pitched into him one day, on the main street of the town, and pounded him with his fists until he was black and blue; nor did he spare him on that spot where he needed the most padding and had the least. Since that time Americans have not been troubled with challenges.

The Germans, generally, have a great idea of our boxing proclivities. Several times in a term the corps usually ride out. When a member leaves the university during term-time, a large party accompanies him in carriages to the depot. Visitors are often received from some chapter of their society at another university, and at such times a great ride is prepared. A large number of open barouches are engaged for the occasion, and the long procession of carriages passes over the bridge, out of the town, a monstrous dog jumping and barking furiously at the head of each horse. A great feature of student life are the "Torchlight Processions." Most everything is done in Germany by torchlight. Several of these take place during the year; the largest and most interesting, however, during the winter term. Every year one of the Professors is chosen to act as rector of the University, and soon after New Years' the students visit him in a body. A band of music is secured, and the students follow in procession, all bearing torches with the exception of the corps officials, who are dressed in uniform, — flesh-colored tights, high boots, and continental hat, and carry drawn swords. Each corps has also a large banner, and two students who are to represent the whole body, ride in an open barouche drawn by four fine horses. The streets are always jammed full of spectators, and the atmosphere is filled with smoke from the pitch and tar which constitute the torches. Arrived in front of the rector's house he is vociferously cheered, and the committee present him with an address. In reply he appears at a window or balcony, and makes a speech, at the end of which he brings forth a glass of wine, leans forward, drinks the health of the students, and then casts the glass upon the sidewalk below. At the end of the ceremonies the procession returns to the open square before the University building, where a circle is formed,

the balance of the torches thrown together in a heap, and the students all join hands and sing, "Gaudemus igitur" etc.

When a member of a "corps" dies, his funeral ceremonies take place by torchlight, and are the most solemn and impressive of anything which I have ever witnessed. Such a ceremony took place during the past winter, in Heidelberg. The coffin was placed upon a low carriage, or scarcely more than the four wheels of one, and was finely decorated with flowers. Four black horses drew the hearse, while the procession was nearly the same as that just described. The thick, black smoke from the torches, which completely hid the heavens, and the mournful dirges played by the band, gave to the occasion a weird solemnity, the recollection of which moves me even now.

Freshmen, or students of the first year, are called "Foxes." On the last day of Carnival week, a large number of them dress up in furs, and with the addition of a pasteboard head, present a wonderfully good resemblance to "Master Reynard." In this disguise they go dancing and springing through the streets, jingling the string of bells which hangs at their waist, and throwing doughnuts from a basket, among the children who throng the way. For this reason children sometimes call the day "Pancake Tuesday."

There are several places in and about Heidelberg, to which students resort. They like to come down the river, floating with the rapid tide, drinking from the beer-horns, and singing their Latin songs. At the top of Holy Mountain, just opposite the city, and across the Neckar, are the ruins of a very large monastery, which has been occupied at various times by different orders. The last were the fiercest of all ascetics. It is a beautiful sight which one gets of the Rhein Valley at sunset, by climbing up into the old tower, half of which only is left standing, and looking out through its dilapidated window. On the same side with the city, and just over it, rises the highest mountain in this region. A flight of stone steps leading directly to the top, are said to have been built by the Romans. This is the "Koenigs Stuhl," (King's Seat) and is about 2,000 feet in height. The view from the top is most magnificent. The Black Forest stretches away in the distance, while the Alsatian Hills are dimly to be seen beyond the Rhein. It is a most rugged and uneven country. It would seem almost impossible to set a wash-tub down anywhere within a hundred miles without spilling its entire contents. A tower one hundred and fifty feet high (we dropped a cane from the top and counted the seconds) affords the best view. Men struggled here for years to build it, and yet what a pygmy it is compared with the mountain on which it stands, or the thousand fellows by which the latter is surrounded. God cast them all up in a single instant. It matters not to me if so-called disciples of reason remark that a "natural agency" accounts for the whole, and deny the presence of God in the affair. Such talk always reminds me of children at play. One silly hits the other in the back, and then stoutly denies it. When driven into a corner, however, he tries to crawl out by saying, "It wasn't me that done it, it was my fist." Now for the rationalist who wishes to crowd God out of such natural phenomena, I have but one answer—*steam is God's fist*. And he seems to have fought a big "mill" in this neighborhood, judging from the ridges and scars upon the face of the country round about.

In the two foregoing letters I have not described a student's duel (which is usually the subject of a "University Letter"), but have preferred rather to mention those little incidents in student-life which a hurried traveler cannot observe; and, for this reason, meet more seldom the public eye.

#### THE CATECHISM.

Poor neglected book. The day has been when Protestant Christians were not ashamed of it. Godly fathers and mothers used to gather the children about the old hearthstone, or the family altar, and while holy quiet reigned around, the children were instructed in the fundamentals of religion. It was not supposed the little ones could understand all they were taught, but their minds were filled with food for reflection, and the good seed was sown. But where are the families now in which this good old method is pursued? Scarcely to be found; they are like angel visits, few and far between. It's a sad fact, and all the more so because in other places where we have a right to expect that the doctrines of religion might be taught, there is a woful and growing neglect.

The catechism has been a mighty power in New England in the past. The same is true of Scotland. The same is true of the Papal Church. In fact, one great reliance of Romanism to-day is the catechism. The priests know that childhood is the time to give a

life-long direction to the mind. The child is father of the man. The tree grows as the twig is bent. A holy or a sinful prejudice formed in youth, is apt to last as long as life. The vapid negations of the materialist, and the moonshine vagaries of ismists, can be met by the well-grounded truths of God's Word as presented in the catechism. Why not fill the minds of the young with these inspiring verities? Why not? Why will not every father and mother who reads these lines commence this work, and persist in it, kindly and lovingly? Why will not every Sabbath-school superintendent begin the work. Take half a dozen questions for every Sabbath, and drill the whole school, young and old. Have all answer in concert, teachers and scholars. Spend five minutes of each session in this way. By all means have the teacher of the infant class spend, at least fifteen minutes of every session in the faithful teaching of the catechism. We have too much of weak singing, and weak speech-making, and weak storytelling, and weak twaddle, and too little of God's eternal truth. Why not have a revolution? Why not go down to the rock, and lay our foundations for security and permanency? Is it impossible for our preachers to do anything in this line? If nothing more, will they not recommend the study of the catechism from the pulpit? Will they not encourage the teachers and officers of the Sabbath-school to give special attention to this all-important work? Christ's cause will alone be carried forward to complete success when all agencies are at work, and one of the great agencies for the salvation of the world is the impartation of religious truth. Bro. Magee has the catechisms; send to him for a full supply, and begin the work speedily. — M.

#### LOST AND FOUND.

BY JENNIE BURR.

One night I saw a shining star,

Whose gold had filled the darkened West,  
Sink low, and hide itself in gloom afar.

One bitter hour, a hope so fair,  
Long cherished in the joyous breast,  
Went darkly out and left me to despair.

Another night, I had not guessed  
To find the mourned-for star arisen,  
And glowing in the purple West!  
And after, in the heart's deep rest,  
Who knew my hope, escaped its prison,  
Was burning brightly in the breast?

#### DOMESTIC LIFE.

Domestic life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to-day. There is a sameness, also, in the mere external form, an ever-recurring round that must disgust, or make one a mere mechanical drudge, unless the heart is put into the work, and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stitch by stitch, stroke by stroke, the work goes on. One round of duty is completed only to commence another. Every day is a lesson and a practical exercise in patience. It is a good lesson, and we need to learn and practice it. It helps us to do another work which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation they become one by mutual concessions. They mutually approach each other. There is much to give up as well as to give on both sides. There are many sharp corners to be rounded off, many rough surfaces to be made smooth, and many crooked ways to be made straight, and irregularities to be adjusted. Some of these are in the very grain of the constitution; some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to exact all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite, chemically, the result is a substance different from either of its components. So it should be in marriage. The result should be favorable to husband and wife. Each one should become freer, nobler, stronger, purer, and wiser—should attain a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommodation, and help. Each should inquire, What can I yield? In what respect, and how far can I conform?

Every day will bring occasions to put our principles to the test. There are diversities of taste, of feeling, of judgment, of principle. Happy are those who can yield their own preferences so cheerfully that the diversities of character are softened and shaded off into harmonious varieties, and not hardened into irritating and hostile opposition.

A great part of the sum of domestic misery is caused by this want of mutual accommodation, in apparently trivial things. It is as though the builder had left here and there in the floor, partitions, and passages, the sharp points of nails to pierce the feet and rend the garments; or as though a thousand rough surfaces and sharp corners were fretting the inmates, and loose, ill-fitting joints were annoying them. If we could see the spiritual house as we see the natural, we should discover all these defects in the very walls. We could see the marks

and scars of all painful collisions; the want of proportion and harmony in the various apartments. I repeat, then, if we desire to have the work in our spiritual building go on harmoniously to a successful and noble issue, we must seek harmony in little things. Our intercourse must be courteous and respectful. We must be filled with that worthy fear which is the offspring of love—not the fear of each other, but fear for each other; fear of ourselves that we may be wanting in some attention or respect; fear that we may do less for each other, and exact more from each other than we ought. In a word, we must seek the good of each other and of all in the house, and around that end as a centre, the life of each and all should revolve in freedom. — Rev. C. Giles, in *New Jerusalem Messenger*.

#### A PLEASANT ANECDOTE.

Rev. Thomas Alexander, of the English Presbyterian Church, in Chelsea, recently died of apoplexy. A London correspondent to the *Presbyterian* vouches for the truth of the following anecdote:—

"This winter Mr. Alexander observed a curate frequently passing his window in the cold mornings without a great coat, cold and uncomfortable, with that look of genteel penury which too often attaches to the poorly-paid curates of the English Church. He went out to his tailor:—'Can you make a coat without seeing the man who is to wear it?'

"That was doubtful.

"'Can you make the coat if you see the man, without measuring him?'

"The tailor thought he might.

"'Then be ready when I call for you.'

"The next day, accordingly, when the curate was seen approaching, Mr. Alexander hurried out to the tailor, and the two walked for some little distance behind the unsuspecting man.

"'Now take a good look; make sure of your measure. Are you satisfied?'

"'Yes.'

"'Then,' said Mr. Alexander, 'make that poor fellow a good coat, of good cloth, at once. Ascertain his home, and send it to him; but mind you, if you give him the slightest inkling that I sent it, you shall never do me another stitch.'

"So the two parted. Mr. Alexander lived to see the curate often go by his house with the great-coat on, an excellent fit, and well buttoned up in welcome warmth."

"I do not speak of theology in controversy, but I speak of pure religion, the great principle for moulding the heart and mind. To banish this element would be a ruinous experiment, both as regards the pupil no less than the master. The former would be without the weapons he indispensably requires to enable him to meet the conflicts before him through life; those weapons are to be found in religion alone. The master has no stay or impelling motive so sure and efficient as religion. In his arduous and trying position, it is the origin and nourishment of all true devotedness. In such days as ours, there is a more urgent need than ever to teach the child that for which he was sent into the world, his duty to his Maker and his fellow-creatures, which is comprehended in the two great commandments, which the Word of Revelation alone prescribes—the love of God and man." — Professor *McVille*, of Geneva.

A BEAUTIFUL THOUGHT.—Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine county of Wicklow during a storm, she was struck by one effect in the hills. It was produced by a rainbow diving down into a gloomy mountain pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarked, "that it was like our religion, piercing and carrying brightness into the depths of sorrow and of the tomb." All the rest of the scene around that one illuminated spot was wrapt in the profoundest darkness.

"Borrow not a few," saith the Lord to every believer. O, thou sorrowing one, borrow empty vessels in which to receive abundant consolations from Christ. What magnificent grace shines in the word empty! God will not pour into vessels filled with creature supplies. Thus it is manifest that the oil comes direct from God; the word "empty" shuts out the creature. The words "not a few" have room for God to enter in. The heart's deep furrows are so many deep vessels to receive streams of comfort. The heart that has many is furnished with vessels "not a few." Faith's warrant is, "Borrow not a few."

An old farmer said of his clergyman, whose sermons lacked point, "Ah, yes, he's a good man, but he will rattle with the teeth upward."

Josh Billings says: "There is one thing about a hen that looks like wisdom—they don't cackle much until after they have laid their eggs. Sum pholks are alwas a bragging and a cackling what they are going tew do beforehand."

The very fact that you have trouble is a proof of the faithfulness of Christ, for you have got one half of His legacy, and you will have the other half; you know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation;" you have got that. The next clause is, "In me ye have peace;" you have that too. "Be of good cheer, I have overcome the world;" that is yours also.

## For the Children.

## JESUS' SEAT.

Far, far away o'er the deep blue sea,  
Lived a man who was kind as kind could be.  
He loved little children, and spread every day  
A table from which none went empty away.  
Poor children came in from the alley and street,  
With rags on their backs, and no shoes on their feet;  
Girls and boys, large and small, some naughty and rude,  
But John Falk loved them all, and did them all good.  
And while they were eating, he often would tell  
Of the Lord Jesus Christ, who on earth did once dwell;  
How he loved little children — each one of them there  
He was watching from heaven with tenderest care —  
And how happy and blessed would be the child's part  
Who would let that dear Saviour come dwell in his heart.  
Each day when the children assembled to eat,  
He taught them to offer this grace for their meat:  
"Bless Jesus, the food thou hast given us to-day,  
And come and sup with us, dear Jesus, we pray."

But once when the children had finished this prayer,  
One poor little fellow stood still by his chair  
For a moment, then ran to the closet where stood  
The bright cups of tin and the platters of wood.  
"Now what is the matter?" said Falk to the child.  
The little one looked in his kind face and smiled:  
We asked the Lord Jesus just now in our grace  
To sup with us here; but we've given him no place.  
If He should come in, how sad it would be!  
"But I'll put Him a stool close here beside me."

Then the boy, quite contented, sat down to his food;  
He was hungry and tired, and his supper was good!  
But a few moments after, he heard at the door  
A knock low and timid, one knock, and no more.  
He started to open it, hoping to meet  
The Lord Jesus Christ come to look for His seat;  
But when it was open he no one could see  
But a poor little child, much poorer than he,  
His face blue with hunger, his garments so old,  
Were dripping with rain, and he shivered with cold.  
"Come in!" cried the boy, in a tone of delight,  
"I suppose the Lord Christ could not come here to-night,  
Though we asked him to come and partake of our bread,  
So he's just sent you down to us here in His stead.  
The supper is good, and we'll each give you some,  
And tell the Lord Christ we are glad you have home."

From that time, when the children assembled to eat,  
There was always one place called "the Lord Jesus's seat."  
And the best that they had was placed there each day,  
For one who was poorer and hungrier than they.  
And the Lord Jesus Christ, in reply to their grace,  
Sent always some person to sit in his place;  
And sweet was the food that the Lord did provide  
For the stranger he sent them to eat at their side.

Dear friends, who have read this short story, you know,  
The words that our Saviour once spake when below.  
If we wish for His presence to hallow our bread,  
We must welcome the stranger he sends in his stead.  
When we set out our feasts, this our motto must be —  
"As ye do to my poor, ye have done unto me."

FRANCES EASTWOOD.

## THE WONDERFUL CORD.

Mr. Edward Whymper relates, in a late magazine article, his adventures in ascending the Matterhorn — perhaps the most rugged and precipitous of the Alpine heights, as well as one of the highest. Its pinnacle rises in the air fifteen thousand feet. This journey to the summit of the mountain, by Mr. Whymper and his companions, was the first successful attempt of travelers in the Alps to overcome its terrible obstacles. Sometimes frightful chasms had to be leaped. At other times the only means of advancing was by making places for the feet and hands in the ice, and thus climbing the perpendicular face of the glacier as one would a ladder. The company, after a long and dreadful struggle, reached the summit, where the flag bearing the English cross, which they raised, could be seen by persons in the valley below looking through their telescopes. They inscribed their names, as the evidences of their success, upon the rock, and soon began to think of returning. This was a more frightful task than the other. It was like slipping down a steep roof; only it was worse, because here and there sharp angles had to be turned to avoid an awful precipice.

The way travelers ascend and descend the Alps, is by fastening a long rope around the whole company. A careful guide goes in front with one end of the rope around his body. Then comes a traveler, also held by the rope; then another guide; and so the whole company with a guide before and behind, is attached to the rope. The object of this arrangement is to afford aid in any hour of danger. The best guide is in front, but the more sure-footed travelers are in the rear. If one of the persons in front loses his footing, those behind hold back on the line to keep him from sliding down the mountain-side to certain destruction.

It occurred to Mr. Whymper that it would be wise to fasten the end of the line to a rock at the summit to aid them in the steep descent from the upper pinnacle; but while he returned to the top a few moments for some observation, he found his companions had already commenced the dangerous journey down the height. Step by step down the sharp declivity they began to move. They had proceeded but a short distance when the first man in the line lost his foothold, slipped against his guide, and threw him down upon the ice. Those in the rear saw the danger, and at once straightened themselves back and grasped the side of the mountain. The two that slipped drew the next man and his guide after them. The others remained erect and held back

upon the rope. For a moment the fallen men remained suspended, and it seemed probable that they would be saved. It was only for a moment. The strain upon the cord was too severe. It snapped just above the last fallen guide, and the prostrate men began to slide with awful velocity down the slope. Faster and faster they moved until the edge of the precipice was reached. Over this, a shapeless mass, covered with clouds of snow, they rushed and disappeared down a chasm four thousand feet in depth. It was a dreadful sight. When slowly and sadly the rest of the company reached a lower shelf of the mountain, where they could command the bottom of the abyss, they could only discover a dark mass, without any signs of life about it. Their poor companions, with the guides, had rushed in a few instants, by a fearful pass, from life to death.

Something after the same manner it has pleased God to permit us to move through the present life. He has placed careful guides before and behind us. We are bound to them by a strong cord. It is very elastic, and cannot be easily broken. While it holds, it affords a strong hope of safety. Sometimes it seems to be the only link between salvation and ruin, and often it becomes a matter of thrilling interest whether it will sustain the strain upon it or not. Such a strong cord holds the child to a Christian father and mother, and often a loving minister of Christ has a powerful grasp upon a young heart. This cord draws back in hours of temptation, and often holds the youth in the time of peril, when everything besides fails. John Randolph used to say, that when in Paris, he would have been carried away by the temptations and irreligion of that gay city, had it not been for the memory of his mother. This silver cord held him, and drew him back to purity and piety when his "feet had well-nigh slipped." "If there is any one thing more than another," said a young minister, "that held me from ruin when I was young, and brought me to Christ, it was the recollection of my mother's prayers for her son, which I often overheard as I walked near the door of her room." The cord was strong, and it held him! The writer, when a lad, often sat on the grave where his mother was buried, when he was quite young, and his thoughts were drawn towards heaven and his mother's Saviour. The cord held him, and drew him to the cross.

We have seen the cord snap! What a pitiful sight when it breaks asunder, and the child of prayers goes over the precipice and is lost! It was dreadful to think of the fate of these Alpine travelers, but it is more terrible when bright and hopeful youth sweep over the rapids of intemperance, or fall down into the depths of vice. Keep the cord bright, young readers; under God, it is your salvation.

B. K. P.

## A CHILD IN COURT.

## THE POWER OF TRUTH.

The following beautiful illustration of the simplicity and power of truth, is from the pen of S. A. Hammond, formerly editor of the *Albany State Register*. He was an eye-witness of the scene in one of the higher courts:

A little girl nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here, my daughter."

Assured by the kind manner and tone of the judge, the child stepped toward him, and looked confidently in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The child stepped back with a look of horror, and the blood mantled in a blush all over her face and neck, as she answered:

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I don't mean that," said the judge, who saw her mistake; "I mean, were you ever a witness before?"

"No, sir; I never was in court before!" was the answer.

He handed her an open Bible.

"Do you know that book, my daughter?"

She looked at it, and answered,

"Yes, sir; it is the Bible."

"Do you read it?" he asked.

"Yes, sir; every evening."

"Can you tell us what the Bible is?" inquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say," he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness; will you tell me what will become of you, if you do not tell the truth?"

"I shall be shut up in States Prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor."

"I learned that before I could read."

"Has any one talked to you about your being a witness in court against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard that they wanted me to be a witness, and last night she called me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against thy neighbor, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with my father, she kissed me and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lips quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of truth was perfect.

"God bless you, my child," said the judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray to God for such a witness as this. Let her be examined."

## ENIGMA, NO. 6.

I am composed of 53 letters.

My 39, 26, 30, was a king of Judah.

My 5, 32, 28, 7, 53, 40, was an ancient Queen.

My 49, 22, 25, 41, 53, 10, 40, 42, is forbidden by the Bible.

My 1, 43, 12, 49, 20, 29, was a prophet.

My 11, 1, 2, 35, 49, 20, 24, was the father of a prophet.

My 1, 36, 53, 15, 50, was a son of Jacob.

My 6, 1, 52, 3, 18, 44, 42, is a book in the New Testament.

My 7, 8, 46, 51, 12, 49, was one of the twelve captains appointed to each month.

My 37, 4, 1, 2, is what could not be found in Christ.

My 22, 20, 16, 49, 51, wrote a book in the Bible.

My 9, 19, 27, is what all prophets were.

My 31, 11, 3, 18, 39, 43, was one of the twelve.

My 48, 47, 27, 22, is what Joseph did.

My 41, 1, 15, 50, is an animal spoken of 53 times in the Old Testament and 6 in the New.

My 24, 38, 45, 14, 33, 51, is what Christ did.

My 5, 46, 22, 33, 40, was an official title with the ancient countries.

My 40, 34, 4, 38, 47, 12, 10, 1, 25, 50, is a book in the New Testament.

My 12, 28, 44, 37, 21, 26, is a city where Paul preached.

My whole is found in Proverbs.

E. B. L.  
Cambridgeport, Mass.

## ANSWER TO ENIGMA, NO. 5.

"For my yoke is easy and my burden is light."

IF YOU PLEASE. — Boys, do you ever think how much real courtesy will do for you? Some of the greatest men were ever cautious in this respect. When the Duke of Wellington was sick, the last he took was a little tea. On his servant handing it to him in a saucer, and asking if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! They order so. That is ill bred, and shows, to say the least, a want of thought. In all your home talk remember "If you please." To all who wait upon or serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words: — "If you please."

"Speak gently; it is better far  
To rule by love than fear."

CHILDREN AND THE GOSPEL. — The Gospel has no conditions which a child cannot fulfill.

The death of Jesus is the child's plea.

The grace of Jesus is the child's strength.

Pleasing Jesus is the child's earnest rule of right.

And going to be with Jesus is the child's thought of heaven.

A lady recently asked a distinguished member of the French Academy of Sciences, "What is the use of being an academician if you can't tell what comets are made of?" To which the learned man replied, "Madame, that I may be able to say I don't know."

A devoutly pious man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend public worship. "Never mind," said the good minister, "remember that every Sabbath you have the privilege of preaching a sermon six miles long — you preach the Gospel to all the residents and people you pass."

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep, it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within side them. — *Martyria*.

Payson says: "When we meet in heaven we shall see how little we knew about it on earth."



## RATES OF ADVERTISING.

Per solid line, Agate type, first insertion,	25 cents
each continued insertion,	20 cents
18 insertions, 3 months,	16 cents
36 " 6 months,	15 cents
52 " 12 months,	14 cents
Business Notices, each insertion,	20 cents
each continued insertion,	20 cents
Heading Matter, each line,	50 cents

All letters on business should be addressed to A. S. WEED, Publishing Agent, 36 Bromfield Street.

## THE HERALD.

BOSTON, JULY 18, 1872.

TERMS, \$2.50 per year. Clergymen, \$2 - in advance.

TO READERS AND CORRESPONDENTS.—All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

*Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1873, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.*

*Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.*

*When any person wishes his paper discontinued he must pay all arrearages, or the paper may continue to be sent until payment is made, for the subscriber is legally holder for the whole amount, whether it is taken from the office or not.*

## WHAT COURSE OF STUDY?

A young man of fine physical and mental promise, full of pluck and perseverance, with limited finances enough, but with abilities and opportunities which, in thousands of instances have won success in securing a liberal education, even where the obstacles have been greater, intimated to us, a day or two since, that he was proposing for himself a partial scientific, rather than a full classical, course of study.

Where a person has reached a mature age before commencing his academic studies, and has discovered the particular bent of his own mind, and the probable direction in which he can most efficiently use his abilities, he may be safely supposed to be able to choose for himself the educational discipline best adapted to prepare him for this work, and the special studies which will be of the greatest service to him. He may be so situated as to render it quite necessary to enter at an early day upon the chosen business or profession to which he has dedicated his life. Other persons may depend upon his labors for their support. He may, by other measures, have secured such a discipline of mind and habit of attentive study and thoughtful meditation, as to require less preliminary training, to be able to grasp at once the principles involved in practical and professional science.

A few well-known institutions just now quite thronged with students, offer peculiar inducements for the gratification of a wide choice in their curriculum, and give but little importance to the old scholastic (as it is called) round of college studies. Their degrees are generously allotted to a very large variety of attainments in the natural sciences, modern languages, engineering, history, English literature, etc. Doubtless mental discipline can be secured by these studies which seem to be more nearly related to the uses of practical and professional life; and they may be made, more immediately than certain others, to aid in securing a livelihood.

The great majority, however, of students in our colleges are but lads, with little mental discipline, and in no wise capable of wisely choosing for themselves a course of study. They have no definite plan for their future life. They have not discovered their special taste and capacity for any line of investigation. They need more than anything else the development of their mental powers, the cultivation of studious habits, and the ability to attain exact results in all their investigations. In the case of such young men a special course of study is chosen, because in this direction they can enter college at an earlier date, have an easier passage through it, and in a shorter period graduate from it. We have known a number of instances where such youths have met with a mental awakening in their special college course, have felt the mistake they were making, have seen how a full academic line of study would aid them in the profession they have finally fixed upon, and with great inconvenience and awkwardness, have taken up the lost links and completed the whole collegiate chain. We have known others who have en-

tered upon a professional life who have constantly and painfully regretted that they were so unwise as to choose a partial course in their preliminary training.

The experience of years has shown that a proper balance of classical and mathematical studies is wholesome in the early culture and development of the mental faculties, and that these studies, although in a degree, they sink out of use in practical life, still leave their impression permanently upon the intellectual character and capacity. There have been special scholars, indeed, in all the sciences who have not enjoyed a full liberal education, yet have been conspicuous men in their chosen branches of knowledge. They are probably men of genius, and the average man will find himself unable to measure up to their model with all his study. The best professional scholars, however, are those who laid for themselves the broadest foundation in disciplinary studies in their youth.

We are confident that there will be a reaction from the superficiality of the education of the hour. There may be some modifications in the old course of collegiate study, but on the whole, it seems to us, to turn out the most robust scholars. The physical sciences are having it all their own way just now, but philosophy and the classical tongues will not go out of date. The pendulum will be likely ere long to swing back again. There are evidences that the hour is not far distant, when the mature mind and the expert educator will choose the course of study for the young student, and it will not be left for the boy to elect for himself. The young man will soon reach the period in his scholarship when he will be glad enough that his choice was made for him by one wiser than himself.

We say, then, to every young man, Take a full course. Make a brave struggle for it. It may require at your hands a few months longer study to prepare for college. You may be obliged to exercise great self-denial in passing through your course. No matter if you intend a business life. The broader the compass of your mind, and of your acquisitions, the wider will be your opportunity for future success in any form of active life, and the richer your capacity for enjoyment while moving along its ordinary lines of business. With the aids afforded deserving young men in all our colleges, and with the openings for obtaining a portion, at least, of college expenses by teaching and otherwise, every earnest scholar can attain his goal. However severe the undertaking, if the result be a thorough education, it is worthy of all the effort. In the freely proffered wisdom of the publishers of Webster's Dictionary, we emphatically say to our young friends seeking an education: *Get the best!*

## THE MINISTER'S VACATION.

It has come to be a well-understood fact that the minister, like the school teacher and the lawyer, must have an annual period of recreation. His duties are constant during the year, if he attends to them faithfully, and they are particularly wearing upon body and mind. It is better for his people, as well as necessary to his health, that he should enjoy this limited period of remission from his weekly labors. He will preach better, and do more efficient pastoral service after his return, for this opportunity to invigorate his powers. He will secure fresh subjects of discourse and illustrations, and commence a new era of work when he returns from a temporary absence, and from the enjoyment of a change of life and daily habit.

But it is never to be forgotten that with the minister and physician, their place can never be left unsupplied. Sickness and death are as busy, to say the least, in summer as in winter. It is suffocating in the close city streets; how many thousands must endure it, without the opportunity or ability of breathing the healing country air? There will constantly come hours when weary and oppressed hearts will need the consolations of the Gospel, and the prayerful sympathy of the experienced servant of God. There are always some whose only weekly comfort is found in the refreshments of the house of God, and in the services of the sanctuary. These may not be thoughtlessly neglected. No pulpit should be left unsupplied, unless two adjoining churches unite in services. No minister should leave his parish without a distinct and easily-discovered public announcement where a clergyman can be found who will meet all the incidental calls for pastoral service. We have known friends to be obliged to go a great distance to find a minister to bury their dead. There was no pastor's voice to console the sick and dying one. In one instance, in a portion of a city, no minister could be found at home, and a Christian man was summoned to conduct the funeral. Let definite, clearly-announced arrangements be made to have the service of the Master go on, and to secure proper consolation for the afflictions of those left behind. The pastor will en-

joy his vacation all the better for this, and his absence will be less seriously regretted.

A minister leaves his professional garb behind him. He rejoices in loose-fitting, and somewhat unsightly garments. He carries the fisherman's pole or line. He revels in vigorous bodily exercises. He fears not to pour out his voice upon the air, and to yield himself to innocent mirth; but all this while he bears about with him his covenant with the Master. He finds himself often unexpectedly recognized in strange places. It is no special compliment to have one express surprise to him when his ministerial profession is discovered. "I like you," said an irreverent person to a well-known minister, "because you make no pretension to be pious!" The unguarded anonymous man may fall by the way during these hours of unwatchfulness, and then what will become of the minister? It is hard for young persons, especially, to recover from the shock produced upon them by discovering a minister off his guard. The golden mean is to be joyous, and yet self-restrained; to unbend one's energies, and not relax one's faith; to be cheerful to the highest degree, and yet always to be watchful, and to be ever ready to give a reason for the hope within him.

We bid Godspeed to every weary minister who has made adequate arrangements at home, and who is turning restlessly, after long months of intellectual strain, towards the mountains, or the sea. Go in peace, and may a good Providence attend you! You may not preach in pulpits, but your life and conversation may be a silent, but eloquent discourse. Perhaps, without diminishing the number of trout to be caught, or miles of mountains to be traveled, you may also save a soul. Who can measure its value? And what memory of a summer tour would be sweeter?

## NEW YORK HOUSE OF REFUGE.

In letters of New York correspondents to various New England papers, allusions are made to troubles in the New York House of Refuge, and in many New York city papers statements of cruel punishments, as occurring in this institution, have been given, which have been circulated over the country. Of the improbability of the truth of these statements no further fact need be known than that the Refuge is under the care of a Board of more than thirty of the most high-minded Christian gentlemen of the city and State of New York, a portion of whom visit it twice every week, and to whom every case of punishment, as well as every detail of its management, is reported in writing. The immediate occasion of the outbreak among the boys, some weeks since, was the announcement in the public prints that the Court which committed them was illegally constituted, and that, therefore, the warrants upon which they were sent to the Refuge were void. These boys, young men, indeed, from eighteen to twenty years of age, declared themselves to be held without law, and therefore not subject to the discipline of the House. The Roman Catholic Church, which has long been waiting for an opportunity to enter, with its sectarian instructions, into the House, seized this occasion. A boy was in prison for deliberately murdering one of the keepers. He was persuaded to declare himself a Catholic, although he has not a Catholic relative in the world, and has never attended Catholic services himself. The law-firm that defended him, by attacking the discipline of the House, was paid for its services by the Catholic clergy of New York, as is known from the best authority. An attack of the most brutal character upon the discipline of the Refuge, instigated by the same parties, was also opened in the columns of the *New York Herald*, and continued for a number of successive issues. The only testimony to the unnatural punishments of the House was obtained from the lips of the boys who had been sent to the city prison on the charge of revolt and violence, and have since been committed to the penitentiary. The Roman Catholic judge charged against the House having, in a most unprecedented manner, admitted testimony foreign to the case, into the trial. The justification of the murderer was, that he was maddened because he could not enjoy the priestly offices of the Roman Catholic clergymen; and it was accounted an adequate cause for a resistance so violent as to result in the death of the officers of the House, to be prevented this privilege. The jury, after listening to this remarkable trial, were out but a very few moments, and returned with the verdict of guilty of the highest form of manslaughter permitted by the law, as laid down by the Judge. A number of the jury were Catholics, but they were honest. With a haste, exhibiting much feeling, the Judge immediately sentenced the murderer to the shortest period known under the statute.

The *Independent* very properly remarked upon this case, that the jury had given too little weight to the testimony involving the discipline of the House, or the

Judge too much. This Judge has gained some credit for severity in sentencing criminals. Two lads among the revolters in the House, who had drawn knives on the keepers, were sentenced one for seven years and a half to the State Prison, and another to the Penitentiary for five and a half years; but this youth, who had concealed a knife, arranged artfully his hour of revenge, and consummated his dreadful plan, was sent one year to State Prison! Not a member of his own family, who really feared his liberation, appeared to aid him in his trial. That the Judge is a candidate for re-election this fall, is mentioned as the solution of the strange problem.

The knowledge of these facts, reaching in various ways the boys in the House, disturbed for a time its discipline. Certain official Catholic visitors stealthily advised the boys to resist the authorities, and created some uneasiness; but order and quiet now reigns through the Halls. Since the origin of the House, fifty years ago, an inmate has never objected to attend the unsectarian services of the chapel or of the daily devotions. Catholic priests are freely invited to visit the House and discourse to the children, in the same manner as Protestant clergymen. They are always permitted to administer their sacraments to the sick and dying; indeed, to do anything but to make the Refuge a sectarian institution. Such an institution they have in the vicinity of New York City, supported by public funds, and governed entirely by their own order. All magistrates when so requested must commit children to its custody; but not satisfied with this, they insist upon crowding themselves into the common home provided by a Protestant State, for the general reformation of its delinquent youth. This is the "mystery" referred to in a daily paper of the city involved in the late troubles of the Refuge.

#### THE DEATH-WARRANT OF PRIESTCRAFT DECREED BY A ROMAN CATHOLIC JUDGE.

We have long looked upon the Roman Catholic Church in Ireland as utterly reprobate and abandoned; but we begin to cherish some faint hope that, after all, her doom is not inexorable. While one such man as Justice Keogh is found in her communion, her salvation may not be an absolute impossibility. His late decision in the case of the "Galway Election Petition," proves him to be, not only a jurist of marked ability, but a hero and a patriot. He well knew that upon him would burst a storm of fanatical rage and hatred; but he has done his duty in the spirit of a martyr; his judgment, learned, elaborate, and righteous, is now before the world.

The old leaven of Popery has sadly corrupted a large number of the Protestants of Ireland; to hate the Pope was, with many of them, a thing more pious than to love the Lord Jesus Christ. This rancorous treatment of Popery has made the Roman Catholic population of Ireland, more than all the other nations of the earth, the most intensely devoted to the See of Rome. The priest was their infallible guide in faith and science, in farming and politics. The Bishop controlled the votes of every Roman Catholic in his diocese, as completely as before our late war the slave-owner of South Carolina held the suffrage of his negroes. For the misrule, the ignorance, the poverty, and crime of Ireland, the responsibility belongs to the hierarchy of Rome. But now this rule of Jesuitism must soon come to an end; the wave of liberal ideas which has swept over all the Roman Catholic nations of Europe, has at last reached Ireland. What Gavazzi has done for Italy, what Döllinger is doing for Germany, and Hyacinthe for France, Justice Keogh has commenced doing for the Emerald Isle. He demands that the heel of priestly despotism shall be removed from the conscience of every British subject; that it be just as unlawful to use spiritual weapons, as physical force, to compel the suffrage of freedmen. And so he decrees that because such Jesuitical measures were adopted to secure the election of Captain Nolan to represent the County of Galway in the British Parliament, that, therefore, he be non-seated, and his election null and void, and that he pay the entire cost of the legal investigation which some of the organs of the priesthood declare amounts to the virtual confiscation of all his property. This decision becomes henceforth part of the statute law of the nation; the precedent by which all similar cases shall in future be disposed of.

In delivering this opinion, Justice Keogh does not hesitate to declare in plainest language, his abhorrence of the seditious and unchristian conduct of these clerical banditti. Of John, Archbishop of Tuam, whom his fanatical followers blasphemously entitle "the lion of the tribe of Judah," the judge declares that it is impossible to speak with ordinary courtesy without "polluting" conscience. His suffragan Bishops he represents as being simply "conspirators" against the

rights, and liberties, and franchise of the people. The clergy are described as a "rabble rout." Father Lavelle is accused as one who "desecrates" that tremendous mystery which was celebrated upon Calvary. He is denounced before England as a priest who incited to assassination. Father Loftus, not noted for all the graces of form and figure which constitute the ideal of beauty, the judge, with a little irrepressible humor, designates the Thersites of the conspiracy, and pillories him before the public as a "deliberate perjurer," and a "wretch." And sums up all by saying that a sentence of "seven years of penal servitude" should be justly awarded to the Archbishop and his clerical minions for their treasonable violation of the laws to which they have professedly sworn allegiance.

Such outspoken sentiments as these have, of course, created a howl of agony and rage through the length and breadth of the Papacy. *The Freeman's Journal*, Dublin, raves and storms like a maniac, and calls for a subscription to "recoup in every penny," Captain Nolan for the pecuniary fine imposed upon him, and thereby demonstrate the nation's indignation at the insult heaped upon it by his lordship.

And now, if British law protects with such jealous care the rights of the humblest subjects of the British empire in the free exercise of the elective franchise, declaring an election won by priestly terrorism and intolerance no election at all, we think that the laws of the United States of America have no less regard for the freedom of the ballot-box, and should be equally as potential in maintaining its purity. The time cannot be far distant when amongst our Roman Catholic fellow citizens, men will arise as able and as upright as Judge Keogh, and demand the administration of these laws to protect themselves and their country against the machinations of a renegade priesthood, who here, as in every other country in the earth, have shown themselves, as a class, the deadliest foes of popular education, liberty, and progress. B.

The example of Mr. Wesley in keeping a diary, seems to have been generally followed by his early co-laborers. From these sources the annals of Methodism have been greatly enriched. There is an incomparable difference between Mr. Wesley's voluminous journals, full of thrilling incidents, rare criticism of the literature of his day, with comments upon occurring events, conversations with eminent personages, and spiritual experiences of the highest order, and those of his successors and imitators. The journals of Jesse Lee, however, and of the great first Bishop of the Methodist Episcopal Church, approach most nearly in fullness and richness to those of the founder of the denomination. The journals of Bishop Asbury, taken as a whole, form rather dry reading, being often the bare recital of his immense horseback tours of apostolic service, with the scenes and texts of his almost daily preaching. To cull the incidents of permanent interest and value out of many pages of unimportant details, is work that has long awaited some loving hand among the thousands of the spiritual children of this consecrated man. That reverent and affectionate disciple has been found. The duty of the same nature which Rev. E. S. Janes performed for the journals of Mr. Wesley, making him his own historian, by happy chronological selections from their pages, and published, a year or two since at the Book Rooms, New York, he has now, with marked success, accomplished for Bishop Asbury. He has issued, through the Book Agents in New York, in a very handsome, stout duodecimo of six hundred pages, a compilation of Mr. Asbury's journals, and entitled it, "The Character and Career of Francis Asbury." Mr. Janes is a twin-brother of the Bishop, an able preacher, an ardent Methodist, and a writer of much facility. He is placing the Church under obligation to his pen by the useful and truly valuable compilations upon which he has so earnestly employed it. The book can be found at the Depository in this city, and should be widely circulated. It will be found full of inspiration for both preachers and members.

"Surely thou hast set them in slippery places." How singularly and fully the seventy-third Psalm has been illustrated in the fortunes and fate of certain heretofore prosperous bad men in the city of New York. Perhaps the most unprincipled of all the judges, was McCunn, who has just died, stinging himself to death by his wounded vanity. A large fortune, obtained by more than questionable courses, becomes a monument of his shame, rather than a testimony to his diligence. It was affecting to hear of his saying in his dying hour, that his heart was broken; but who broke it? He was his own greatest enemy, and he died by his own hand as verily as if he had deliberately taken poison. Judge Cardozo, a man of more than ordinary ability, but en-

tirely destitute of moral principle, anticipated the same fate which Judge McCunn suffered at the hands of the Senate of the State, by resigning. Judge Barnard's only hope of escape from a like fortune, is by some treachery on the part of the same body. These men, however, will hardly dare to stand up against an excited community, if any really hesitate to declare the judgment rendered inevitable by the terrible facts disclosed in the preliminary examination of the Judge by the Committee of the Assembly. Fisk, whose name is brought up once more from his dishonored grave, by the trial of his murderer, is only remembered to point afresh the moral of his life. "How are they brought into desolation, as in a moment! they are utterly consumed with terrors."

The erection of the additional building for the accommodation of young gentlemen, and for advanced instruction to ladies, at Drey Seminary and Female College, Carmel, N. Y., is to be commenced at once. A correspondent in *The Times* says of it: —

"The grounds of the present institution front on a charming natural lake — Glenida — and from every window of the building is to be seen a wide, far stretch of the most varied landscape. The only other better position is one about forty rods further back from the lake, and some fifteen or twenty feet higher, that has been selected as the site of the new building. The new building is to be four hundred feet long, with extensions at each end, and a very deep one running back from the centre. The main part will be four stories high. It is to be built of a foliated granite that is found in great quantities near the site, and the building is sure to be one of the most imposing and beautiful in the country. The founder has placed no limit to the cost, only stipulating that it should have durability, convenience, and beauty. The architect, Mr. A. S. Hatch, of New York, has taken all pains to secure the first and last, and Rev. George C. Smith, the present principal, and for fifteen years a teacher and principal in various schools, has given attention to the matter of convenience. He has visited most of the great schools, and all that the best experience and most advanced science can suggest has been thoroughly studied and adopted. Mr. Drew proposes to give the institution such an endowment as will insure its permanent success. It is to be made an academy for both sexes, where young men and women can prepare for college, and where the ladies can take a full college course, and graduate from the department of the Female College, and receive the usual college degrees."

*The New York Times* has instituted upon its own motion, a most admirable and unique charity. While the Sunday-schools and charity-schools of the city were enjoying pleasant, short excursions into the country, or upon the waters of the harbor, the *Times*' editor suggested that thousands of poor children, shut up in tenement houses by night, and working wearily during the day, or wandering miserably in the street, might be made very happy by such an excursion, and perhaps become more friendly to the community upon which they are tempted to prey for a livelihood, if such an diversion could be provided for them. That paper offered to secure a proper distribution of any funds placed in its hands for this purpose. Over a thousand dollars have been already collected; and arrangements have been made to gather bodies of these street-waifs, and supervise their excursions upon the proposed novel picnics. Might not other cities follow so good a precedent?

We have received very handsomely published copies of the address of Prof. Sanborn at the dedication of the New Hampshire Orphan Home, on the Webster Farm, Franklin, N. H., and also of the fine poem delivered on the occasion by Rev. S. P. Heath. An admirable engraving of Daniel Webster's ornaments the latter pamphlet. The institution is a noble one, originated and brought to a successful consummation by our indefatigable and able brother, Rev. D. A. Mack. This blessed charity, standing in the relation of parent to the fatherless, will become the noblest monument of its originators. Thus sang the poet — Rev. S. P. Heath — of the dedication: —

"O! ye who found this Orphan's Home!  
Your full reward is yet to come.  
Press on; eternal years will show  
How well you've done your work below.  
You'll hear that voice of melody,  
Whose echoes fill Eternity,  
Proclaiming, while the angel choir  
Shall swell their holy anthem higher,  
'These little ones are saved through Thee,  
Fear not! ye did it unto me.'"

The warm weather has not been without its melting lessons of kindly sympathy. Rev. Mr. Gage, of Hartford, well-known in this vicinity, has been acting the part of a good Samaritan during the torrid heat of the past few weeks. He has placed on his grounds near the public street a half-barrel, filled it with water, and rendered it inviting with ice. Over it he has placed

this following legend: "Ice-water; free to all; don't waste." Many a thirsty pilgrim has left a benediction behind, as he paced Trumbull Street, Hartford. Who can tell how much lager-beer and stronger liquor has remained unsold on account of this thoughtful act of humanity? "Go thou and do likewise!"

**TO YOUNG MEN PREPARING FOR THE MINISTRY.** — An approximate uniformity of calendar and general administration having been agreed upon during the past year, the authorities of the Theological Schools of the Methodist Episcopal Church in Boston, Evanston, and Madison would announce to all Methodist candidates:

That in each of these schools the ensuing annual session will commence in September.

That in each instruction, furnished rooms and use of library are entirely free of charge.

That excellent board can be had in each for from two to three dollars a week, or one hundred dollars for the year.

That in connection with each there exist such facilities for self-support and for obtaining beneficiary aid, that no meritorious young man who can possibly provide for the expenses of his first year, need doubt of his ability to complete the entire course.

For catalogues and circulars giving conditions of admission, and specific information respecting each school, address the undersigned.

WILLIAM F. WARREN, Boston, Mass.  
HENRY BANNISTER, Evanston, Ill.  
JAMES STRONG, Madison, N. J.

We would call the attention of our readers to the advertisement of the first mortgage Bonds of the Kankakee Co. Many inducements are now offered to those who wish to invest their funds, some reliable and many very unreliable; but from the character of the men who manage this company and the standing of the bonds in the market, we infer they are among the most reliable.

Among the many places of summer resort, none are more attractive than Oak Bluffs and Vineyard Highlands. Most excellent arrangements have been made by the railroad and steamboat companies for the accommodation of the public travel. See advertisement of New Bedford and Taunton Railroad, etc.

The ministers resident on the line of the Eastern Railroad, are hereby notified that they are authorized to pass over said road hereafter in any direction, and for any distance, by securing half price tickets (ministers' tickets) at their depot.

#### PERSONAL.

Bishop Haven left for the South and West last week.

Rev. Hugh Stowell Brown, for twenty years the most popular Baptist minister of Liverpool, England, sails for this country, August 8, and may be heard from as minister and lecturer while in this country.

Bishop Simpson visited Boston with Mrs. Simpson, Jubilee week, as guests of Gov. Claffin, and enjoyed the great concert on Tuesday afternoon. The Bishop's health seems to be quite restored, and with the addition to the episcopal board greatly limiting his official labors, he may be enabled to yield the Church years of valuable service yet.

*The Methodist Recorder* announces the safe return, in good health, of Rev. L. H. Wiseman, late English delegate to the General Conference.

Rev. J. W. McKay, late delegate from the Irish Wesleyan Conference to the Methodist Episcopal Church, has reached his home. He was unanimously re-elected Secretary of his Conference, which commenced its sessions the last week in June.

Col. Robert McCabe, father of Chaplain McCabe, and brother of Prof. McCabe, of the Ohio Wesleyan University, died of paralysis, in Chicago, June 19.

Dr. E. O. Hayen seems not inclined to leave Evanston. When notified that the Presidency at Syracuse, with its \$5,000 salary, awaited his acceptance, he telegraphed, says the *Northwestern Advocate*, that no educational institution in America could induce him to leave the Northwestern University.

The Rev. M. M. Parkhurst, of Chicago, says *The Methodist*, has determined to give, in the name of his late wife, and as a memorial of her, two thousand dollars, one half each to the Garrett Biblical Institute, and the Ladies' College of Evanston. The proceeds of each thousand are to be used to assist, respectively, in each school, a needy deserving young man and woman to obtain an education.

The news of the sudden death, at Philadelphia, from spotted fever, of Rev. R. V. Lawrence, spread through the grounds at Ocean Grove, and caused general regret.

He attended Ocean Grove week before last, of which Camp-meeting Association he was vice-President.

Our sweet singer, Philip Phillips, writes to us a note on the eve of his sailing for Europe: —

"I go," he says, "to commence my engagements with the *London Sunday School Union*. I am to sing one hundred nights throughout the United Kingdom, the proceeds of which (after paying expenses) go into the continental funds for the purpose of establishing Sunday-schools in the great catholic countries of Europe, especially in Italy, France, and Spain. I commence August 1st, in Wales, ending December next, in London, after which I return to my home and friends in New York."

Rev. Wm. P. Ray, of East Cambridge, sailed for Europe last Saturday, in company with a young Bro. Leonard, who is studying for the ministry. Bro. Ray expects to regain the use of his throat by his sojourn, and also a store of useful knowledge. The summer revival has gloriously begun in the Trinity Church that Bro. Ray leaves; and notwithstanding the heat, and the many that are leaving, the blessed work of revival is and will go blessedly on.

Rev. J. E. Risley was permitted last week to enjoy a rare event in his domestic life. On Monday evening, the 8th, he celebrated his golden wedding. All his living children, with their families, and other friends, were present, making a large company. The religious services of the occasion, which were peculiarly appropriate, were conducted by Rev. G. P. Wilson, City Missionary. Handsome presents were made by friends, in gold and in gifts of remembrance. The Dorchester Street Church sent a purse of forty-two dollars to the venerable and happy couple. May they long be spared to do good service for the Master, and to enjoy each other.

The London correspondent of the *Boston Daily Advertiser* has this word on Judge Keogh, and Roman Catholicism in Ireland: —

"I met Judge Keogh a day or two ago in one of the London clubs. He looks a little gray and anxious. He has fled here for his life. So wild is public opinion in Ireland that the chances are that he would be shot if he returned, and moreover that the assassin would be regarded as a hero. The judge is by nature kind-hearted and humorous. He has a happy laugh, not at all unlike that characteristic of poor Lord Mayo. He is well-read and courageous. He detests the domination of the priesthood. Unless you travel in Ireland you can scarcely understand how entire is the despotism there of the priest. Nothing like it exists in any other Catholic country, and in it is the one great cause of Irish ruin. Other educated Catholic laymen know it, and in conversation will confess it; but Judge Keogh not only knows it, but says it in his own vehement way. Mr. Gladstone's government desire to retain the votes of the Irish members, and are disposed to condemn him for outspokenness, and when the tories defend him they are thinking of Orangeism. The condition of the Irish people — superstitious, priest-ridden, shiftless — is worse in many respects than that of the Spanish or the Mexicans. Who can wish well to Irish 'nationalism' with the fact in his mind that, left alone, the Ireland of to-day would be a spectacle of disorder, of passionate license alternating with unspeakably degrading servility."

#### The Methodist Church.

##### MASSACHUSETTS.

**COTTAGE STREET, CAMBRIDGEPORT.** — Rev. I. F. Row writes: "I am happy to be able to report that the work of God progresses amongst us here. Already do we see, by cheering results, the wisdom of securing a house of our own in which to worship, instead of holding our meetings in a hall, as formerly. Although we have only been three weeks in our new chapel, our congregations have increased considerably, and we have every reason to thank God and take courage. We are greatly cheered by the loving, hearty sympathy of our brother in Christ, Rev. G. R. Leavitt, of the Pilgrim Congregational Church, situated only a few rods from us. On the first Sabbath evening of our meeting in the new chapel, this good brother, with several of his people, visited us, and entered heartily into the spirit of our service, and on the following Sabbath evening a deacon and several other members of the same Church were with us at the latter part of our meeting, and readily came forward to the altar, and united with us in our prayers for the Spirit of God to come down and sanctify His people, and save the unsaved. Behold how good it is for brethren to dwell together in unity. Last Sabbath afternoon I baptized six candidates by sprinkling, and received fourteen persons into the Church, eight from probation and six by letter. In this way the Lord is more than filling up the gaps made in our ranks by desertions and removals. In the evening our congregation was larger than on any previous occasion, and we were cheered by seeing fresh converts at the altar seeking the salvation of their souls. Truly the Lord of Hosts is with us, the God of Jacob is our refuge."

**WEST BROOKFIELD.** — Rev. H. R. Parmenter baptized on the Sabbath, 27 adults, and received 41 on probation.

**NORTH BROOKFIELD.** — Rev. W. A. Cheney writes: "Considerable changes are being made in the church at North Brookfield. The house of worship has seen the need of paint and plaster for several years, and now the need is being supplied. Frescoing, painting, papering, carpeting, etc., is going on at a rapid rate, and the church will, when finished, be a

gem in its way. We expect Rev. Brother J. O. Knowles to lecture for us upon the festal occasion of its completion. God is with us in Spirit, and the spiritual condition of the Church is that of life."

#### VERMONT ITEMS.

**FINANCIAL.** — The projected new church enterprise at St. Albans is to be held in abeyance for a time, the financial condition of the country not at present warranting a forward movement. This is the more to be regretted, since the present efficient and popular pastor, Rev. A. L. Cooper, who has the project so much at heart, must close his connection with the society with the present Conference year. The new church, however, is only a question of time.

At Rutland, Rev. H. F. Austin has entered on his pastorate with his accustomed energy and zeal. Their church accommodations having become straitened, an enlargement has resulted, and the people now rejoice in an ample audience-room, and a spacious and comfortable lecture-room. All who know the pastor will credit this result largely to his efficient supervision.

At Stamford a new and neat church has been erected, which was recently dedicated by Revs. J. M. King, of Saratoga, and J. E. Brown, of Troy. The entire indebtedness was provided for on the day of dedication, and pastor and people rejoice together in their goodly heritage. Rev. G. C. Bancroft is laboring on the charge with encouraging success.

**Trinity Church, Montpelier.** — has a generous friend in the person of Henry C. Nutt, esq., of Council Bluffs, Iowa, who has recently presented the Church with one thousand dollars, with which to procure a bell. Mr. Nutt is a native of Montpelier, where his father now resides, and sends this noble gift in memory of two sisters, both of whom were members of the Methodist Church. A few more such friends could put the people in the way of completing their church edifice.

**PERSONAL.** — Your readers have been apprized of the serious illness of Rev. J. A. Sherburne, of the Montpelier District. His recovery, sufficiently to permit him to occupy his seat in the General Conference the last week of the session, was an occasion of joy to his hosts of friends. He continues to improve, and hopes, ere long, to be able to attend fully to the work of his district. Meantime, his brethren, with true kindness, desire him to attempt only so much work as he may be able to do with entire safety.

We learn that Rev. H. A. Spencer, the esteemed pastor at St. Johnsbury, has been quite sick, but is now regarded convalescent.

Rev. C. W. Wilder, late Principal of the Seminary at Montpelier, has removed to Essex, and entered fully upon the work of the pastorate. Our warmest wishes attend him to his new field of labor.

**POLITICAL.** — The political situation in this State is substantially unchanged, the "Liberal Republican" movement having but slight hold among us. The recent Republican Convention at Montpelier, however, rallied an unusual attendance, and a spirited contest was carried on between the friends of the candidates for gubernatorial honor. The chief point at issue, was as to the continuance of the two term principle which has been uniformly in operation for many years. A change in the Constitution two years since provided for biennial elections instead of annual, and many claimed that a single term under this provision was an equivalent to a re-election under the former Constitution. The present incumbent, Gov. Stewart, is able and popular, and his friends made a gallant stand, but were unable to stem the tide which set toward the one term principle. The principal rival of Gov. Stewart at the opening of the Convention, was Hon. Frederick Billings, of Woodstock, who led the vote handsomely on the first ballot; when the supporters of Stewart, finding their hopes futile, suddenly changed front, and cast their ballot for Hon. Julius Converse, of Woodstock, who had been a rival candidate for the nomination two years ago, and secured his triumph by one majority. The nominee is a distinguished lawyer, of large experience, and eminent ability, and will grace the chair in which he will be placed in November.

The resolutions of the Convention are quite different from those not infrequently sent forth, in which the studied effort is "how not to do it." They have in the main, a true ring, and, if backed by efficient action, will mean something for the good of the Commonwealth.

After announcing the continued demand for the Republican party, and expressing just rebuke of those who would betray the government into the hands of its enemies, the platform of the Philadelphia Convention is heartily endorsed, and the support of the party pledged to Grant and Wilson. The State policy proclaimed is that which "shall educate every child within its borders, train the able-bodied for the defense of the State in time of need, suppress crime, and punish every breach of law, restrain vice, pay the State-debt with the least possible burden to the people, encourage mining and manufactures, while we do not neglect the interests of agriculture, and so manage the entire interests of the Commonwealth as to keep our young men within the borders of Vermont."

On the most vital issue to-day before the American people, the following is the full deliverance: —

"Resolved, That the illegal traffic in intoxicating drinks, is a prolific source of temptation, poverty, taxation, and crime, causing needless and heavy burdens to fall on many innocent citizens. It is therefore the duty of the State, in accordance with its highest interests and its present settled policy to protect the people from the evil, and the results that follow such illegal sale."

It will be readily seen that even in the State which boasts that it is "the Star that never sets," the party in power deals gingerly with the Temperance cause. Wherein the "illegal" traffic surpasses in iniquity that which is "legal," our sages do not indicate. The true friends of Temperance have just reason to fear these Greeks, even when bearing gifts, and have little to encourage them in the present attitude of the Republican party. The true solution of the problem of reform, not a few are convinced, is in a third party movement, which shall put Prohibition as the central plank of their platform.

## NEW HAMPSHIRE GLEANINGS.

Rev. A. A. Cleaveland is doing a good work at East Rochester, in gathering a congregation and forming a new society. It promises to be a successful enterprise, and a great blessing to the community.

The Legislature has granted a charter to the Camp-meeting Association of the Claremont and Springfield Districts, that they may buy and hold the grounds, etc., at Claremont Junction.

The arrangements for seating the audience on the Epping Camp-ground have been greatly improved. The pulpit has been raised five feet and beautified. A circular platform has been erected in front of the pulpit to seat about one hundred singers. The old seats are being replaced with new ones made of chestnut lumber, which has been planed and fitted in Concord. The seats are arranged in a semi-circle, similar to the pews in modern churches. The Association are investing about one thousand dollars in the improvements. The Camp-meeting on this ground will hold over the Sabbath, and close on Monday morning.

Rev. V. A. Cooper, pastor of the Main Street Church, Nashua, is meeting with great success in getting the owners of stock in that church to contribute their interest to the society by subscription.

At an evening meeting a short time ago, Brother Cooper made an attempt to raise \$2,000 for a special purpose in his society, after he had secured \$1,100. They sang the doxology, and another \$100 was given. They sang it again, and got another \$100, and so on until they had sung the doxology four times, and raised the \$2,000. It is called the Doxology meeting, and a great success.

CONCORD.—The revival still continues in Concord. Forty souls have been received on probation since Conference, twenty-eight of whom have been baptized. Sixteen also have recently been received into full connection. Others are to be received, and others baptized next Sabbath, July 7th. It is the work of God, and let God be praised.

HAVERHILL.—Last Sabbath was a day of special interest in the First Methodist Episcopal Church, Haverhill. Ten were received into the Church, making seventeen since Conference in April. Six were at the altar for prayers in the evening, and six or eight will be baptized, July 21st. One whole family has been received, father and children all walking in the way of everlasting life. What can be more beautiful or desirable!

## MAINE ITEMS.

Another of our excellent preachers has left the State, Rev. E. P. Wilson, was installed pastor of the Phillips Congregational Church in Watertown, last Friday evening. Sermon for the occasion was delivered by Prof. Barbour, of Bangor, Theological Seminary.

Rev. A. A. Smith, of the Free Baptist Church, Casco Street, Portland, baptized one person last Sabbath. Several infants were baptized at the State Street Congregational Church the same day. We are glad to know that this "rite" is being more extensively practised in the Congregational, as well as in the Methodist churches in the State.

Rev. Mr. Wisen, of New Sweden, baptized several persons recently.

About one thousand of the Methodists of Portland District made an excursion over the Portland and Ogdensburg Railroad to the new Camp-ground in Fryeburg, Friday, July 5, for the purpose of selecting "lots" for the election of tents; and for making proper arrangements for the approaching camp-meeting. The day was very fine, and the occasion proved to be a very enjoyable one. The services on the ground consisted of singing, prayer, and remarks from several of the clergymen present. We learn from one of the party that the inhabitants of Fryeburg and vicinity were present in large numbers, and manifested much enthusiasm in reference to the approaching meeting.

A large and enthusiastic Sunday-school celebration took place on the East Livermore Camp-ground, Thursday, July 4. Several denominations were represented in the gathering, and the whole services of the occasion passed off finely. The oration, by the Hon. M. T. Ludden, of Lewiston, is spoken of as being very able and appropriate, and the music by the Weston Brass Band added much to the interest of the occasion. The Sunday-schools of the different denominations in that community are in a highly prosperous condition. Some of them are enjoying revival.

C.

## EAST MAINE.

Rev. L. P. French, recently transferred to the Maine Conference, was one of our most worthy members, always doing well in all parts of our work. He joined Conference in 1839, and has always enjoyed, in the strictest sense, an unblemished reputation. Many regrets were felt at his leaving, and many prayers breathed in their behalf.

Rev. H. P. Blood, transferred to California Conference, is among the bravest of the brave. Among echoes and imitators, he was as refreshing as a thunder-storm in a hot summer day. He will have more stars in his crown than some more popular men. He first blew the Gospel trumpet standing on an Indian mound above their dead in that far-off land; and the poor Indian, as he climbs the western mountains to read his doom in the setting sun, may hear its last sound from his lips on the shores of the Pacific, as it dies away amidst the low murmur of its waves. May many blessings attend him and his family.

Brother Thompson, at Searsport, and Brother Marsh, at Damariscotta, had persons rise for prayers the first Sunday after Conference. At the residence of the latter, a pair of turtle-doves, wounded by Cupid, were healed by Hymen in the dewy morning.

The appointments are very generally well received. The lambs on the Rockland District are lying around the fold in the green grass amidst the beautiful flowers and beneath the waving trees, as calm as summer evenings. We hope that in the pursuit of their work, like the creature in Revelation, they

may push northward and southward and eastward and westward.

Rev. Geo. Forsyth, A. M., the new Principal of our Seminary, is making an excellent impression. He was so popular in the Bucksport pulpit that they gave him a "call." Soon after his arrival in Maine, his wife left his side for the society of angels, leaving two little children. Prof. Haskell, by unanimous desire, remains at his post as the very successful teacher of Languages. Mrs. Haskell, of her own free will, has resigned the place of Preceptress, which she has ably filled. Miss Jennie C. Donnell will take her place after her graduation from college, in 1873. Miss Emma Simonton has felt compelled on account of health to resign her office as Music Teacher. She is a most estimable young lady, and universally popular and successful. Miss Olive Tupper, of Calais, will fill the place. Miss T. is recently from the Conservatory of Music, in Boston, and comes well recommended. Miss Clara E. Pratt will take charge of the Ornamental department. Mr. Colson continues the successful teacher in the Commercial department. Mr. Emerton remains as the faithful and kind steward of the Boarding-house. A catalogue will be issued immediately. Send for it, to Rev. Geo. Forsyth, Bucksport; and send your young people to the Seminary. Ministers can do much to help this good work on. H.

## CONNECTICUT.

DANIELSVILLE.—J. Dexter writes: "Our new preacher, Brother George E. Fuller, is laboring with success. Several since Conference have been converted, and a number are seeking, and some have found Christ. Sister Fuller holds in the small vestry, at 5 P. M., Sabbath, a class-meeting, with an attendance of from twenty to thirty from the Sabbath-school, mostly lads and misses. Every Friday evening a holiness prayer-meeting is held. The congregation is as large as last year, while all the other meetings have doubled in attendance, spirit, and power. July 7, thirteen were baptized, two by sprinkling, and the rest by immersion. One of these was an old man who will be 87 next month. As he came out of the water he held up his hand and shouted 'Glory to God!' One young man is going into the ministry; others are heads of families; several, youth of both sexes, some quite young, but promising. One father had three of his sons baptized; and as Brother Fuller led the youngest into the water, his father kissed him. The service was very impressive. Never did the brethren love as they now do. To Jesus be all the glory."

The New England Conference of the African Methodist Episcopal Church was in session at New Bedford last week.

## THE IRISH CONFERENCE.

The Irish Wesleyan Conference was in session last week, in Dublin. At the sittings of the Stationing Committee, which, as in the case of the English Conference, is the first of the committees to meet, it was found that ten additional preachers were asked by various circuits, but some of these are likely to be unsupplied because of the want of men. The report of the Connexional School at Dublin, was of an encouraging character; and the Methodist College, at Belfast, has a large and increasing number of students. At the Missionary Committees of Review, it was found that the income had considerably increased. The Fund for Ministers' Sons had a sum of over £8,000 invested, the interest being devoted to the payment of expenses connected with the education of about thirty boys in the Wesleyan College at Belfast, and the school at Dublin. The Chapel Committee report was of an encouraging character, showing an increased income, the erection of several new chapels, and the starting of a movement for the liquidation of the whole of the debts on chapel property. The representatives from the English Conference to the Irish Conference, are the Rev. Dr. James (President of the Conference), the Rev. John Farrar (ex-President), the Rev. E. E. Jenkins, and the Rev. Gervase Smith.

## EDUCATIONAL.

## COLLEGE HONORS.

Lafayette College has conferred D. D. on J. Howard Nixon, President of Lindenwood College, Missouri; Professor James F. Kennedy, Wilson College, Pennsylvania; William O. Johnstone, Philadelphia; Joseph E. Nassau, Warsaw, N. Y.; J. Lynn Withrow, Philadelphia; B. B. Hotchkiss, Marple, Del. LL. D. on J. P. Wickersham, Superintendent of Public Instruction, Pennsylvania; J. Harrison Thompson, Professor of Astronomy, Hanover College, Indiana.

At a late meeting of the Board of Trustees of Washington and Jefferson College, the honorary title of D. D. was conferred on the Rev. D. R. Campbell, of Steubenville, O.

On the 13th of June, the Trustees of Blackburn University conferred the honorary degree of D. D. on Rev. N. P. Bailey, of Warren, O., and Rev. Joseph S. Grimes, of Alliance, O.

Maryville College, Tenn., has conferred D. D. on Revs. J. G. Craighead, lately of the New York *Evangelist*; Selden Haines, of Rome, N. Y., and Theodore F. White, of Ithaca, N. Y.

Wabash College, O., has conferred LL. D. on Messrs. James Gookins, of Chicago, and D. Pratt Baldwin, of Logansport. D. D. on Prof. Evans, of Lane Seminary, Cincinnati.

The University of Chicago has conferred LL. D. on Z. W. Haseltine, esq., of London, England. D. D. on Revs. A. A. Kendrick, President of Shurtleff College, and Geo. B. Taylor, of Staunton, Va. The degree of Doctor of Music was conferred upon George F. Root, esq., of Chicago.

The University of Vermont has conferred LL. D. on Edwards Bennett Dean, of the Law School in Boston University.

Bowdoin College has conferred D. D. on Samuel F. Dike, Charles F. Allen, and Joseph Blake. LL. D. on James W. Bradbury and Edward E. Bourne.

Amherst College has conferred D. D. on President Chadbourne, of Williams College, Marshall Henshaw, Principal of Williston Seminary, and Rev. William M. Taylor, of Tabernacle Church, Brooklyn.

Princeton College has conferred D. D. on Rev. Thomas Murphy, Philadelphia. LL. D. on Parke Godwin, New York.

At Bowdoin College, Me., on the 9th, General Joshua L. Chamberlain was installed as President, and delivered an inaugural address.

The annual meeting of the Board of Overseers of Harvard College was held on the 10th, and the Hon. John H. Clifford unanimously re-elected President.

The Episcopal Seminary at Cambridge, Mass., graduated a class of five, of whom only one was brought up an Episcopalian. One was originally a Presbyterian, and the others were Congregationalists.

John C. Green, esq., has just given \$200,000 for building and endowing a Scientific School at Princeton, N. J., and \$100,000 for other purposes, has just been given by Henry G. Marquand, esq., both of New York city.

Yale has established a professorship of political economy and science. It would be well if such a chair were in each of our colleges, as there are few subjects in which our people are so much in the dark.

COLLEGE CENSUS.—There are 303 Colleges in the United States. Of these, 265 are supported by religious denominations, and 38 by States or by endowments of individuals. The Catholics have 54; the Baptists, 48; Methodists, 32; Presbyterians, 25; Congregationalists, 16; Episcopalians, 16; Lutherans, 16; and the others are divided among Universalists, Unitarians, Reformed, and other sects. These colleges employ about 3,000 instructors, and have about 50,000 students. Many of them are "colleges" only in name and in prospect, and are as yet no more than academies in grade and facilities of instruction.

## NEWS ITEMS OF THE WEEK.

The New York *Standard* has suspended.

Postal cards won't be ready for a month yet.

Sir Alexander Cockburn, English arbitrator at Geneva, is to be created an Earl.

General St. John B. L. Skinner, died in Washington, on the 10th of paralysis, aged 75 years.

Continued and heavy rains, which have been very damaging to the crops, are reported in South Carolina.

David Smith, the youngest son of Joseph Smith, the Mormon prophet, lectured in Salt Lake City last week, against polygamy.

A grand banquet was given in Peterborough, Ont., last week, to Sir John A. McDonald, premier of the Dominion.

The sentence of Libbie Garbrandt, the New Jersey prisoner, has been commuted to imprisonment for life.

There was no American flag raised over the capitol of North Carolina on the Fourth of July.

A proposition for the adoption of the American system of representation is before the British House of Commons.

Madame Peschka-Leutfi and the Prussian band performed in Brooklyn on the evening of the 10th, and were enthusiastically received.

The law for the banishment of the Jesuits from Germany has been promulgated.

By an explosion of gasses in an iron furnace in Quakertown, Penn., on the 9th, three men were killed, an engineer fatally, and several others badly injured.

A London letter says that there is a report there that Livingston is married to an African Princess, and does not care to return home.

An affectionate wife in Ohio has recovered a verdict of \$7,000 against a liquor dealer under the new law, "for the loss of her husband's society for three years."

Two young women, apparently about 20 years of age, were seen on North Main Street, Fall River, yesterday afternoon, so much intoxicated as to be hardly able to walk.

If there is any part of the world more beautiful than Maine now is, we should like to see it. We have never seen the foliage more luxuriant than at present. —*Lewiston Journal*.

By a premature explosion of nitro-glycerine, on the Midland road, near Newark, N. J., on the 8th, seven workmen were severely hurt, two of them fatally.

At a municipal investigation in New York, a wooden pavement contractor stated that he paid a leading ring politician \$60,000 to secure his influence.

Edith Wallace, who disappeared from her home in Dorchester so mysteriously a month ago, was found at the State Reform School last week, having put on boy's clothes, and been committed as a vagrant.

Three derricks on the new State department building in Washington, fell among the workmen one day last week, killing a stranger and a hod-carrier, and badly injuring five others.

His Holiness the Pope, again expresses the desire to leave the city of Rome, and now proposes to take up a residence in Belgium. The Italian members of the college of cardinals are, however, opposed to the proposal, and may succeed in inducing the Pope to abandon it.

The Cuban privateer Pioneer was captured off Point Judith, on the 8th, by the revenue cutter Moccasin, and taken to Newport, R. I., in the custody of our authorities. The Pioneer when captured was waiting for the officer she landed at Charles-ton, S. C., with despatches, and was supplied with guns and ammunition, and provisions for a long cruise.

The monument to the great German statesman, Stein, was unveiled in Nassau, on the 9th. The ceremony took place in the presence of the Emperor and Empress of Germany and Prince Frederick William, and the chief dignitaries of court and empire. The spectacle was grand and imposing, and was witnessed by vast crowds of people from all parts of Europe. The Hon. George P. Bancroft, the American Minister, was invited to address the assemblage.

## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 2.

VERY INTERESTING.—The venerable Titus Coan, among the oldest, if not the oldest missionary in the Sandwich Islands, writes a most interesting letter to the *American Missionary*, under date of April 8, in which he says:—

"You are aware that we have organized six new churches from the one of which I was for more than thirty years sole pastor, leaving the seventh, or central Church, still under my care. This one Church has contributed nearly fifteen hundred dollars since last June, for foreign missions, beside about the same amount for home service.

"As we desire to show our interest in the cause in which you are enlisted, by deed as well as by word, I herewith enclose an order on H. Hill, esq., of Boston, for \$100 for the American Missionary Association, on behalf of the freedmen.

"Of this sum, fifty dollars are a donation of the Hawaiian Church of Hilo, and fifty dollars are from myself."

CHRISTIANITY PROMOTES COMMERCE.—Rev. Dr. Turner, at a late Anniversary Missionary Meeting, at Exeter Hall, London, spoke of the influence of Christianity on Commerce. He said, "When you hear that the Samoans give to the London Missionary Society £1,000 a year, mark the commercial side of that: it represents £2,000 of native produce, passed into the stores of merchants. These natives now expend from £50,000 to £100,000 a year; and if you ask them why, simply that they may appear decent in the house of God on the Lord's day. Thus you perceive to what a large extent the advancement of Christianity is at the same time the advancement of the interests of commerce. Nay, more, I would say, blot out Christianity from Samoa, and send the people back to their native heathenism, and what then? The merchants may shut up their stores to-morrow, the trading-vessels may be sent elsewhere, nothing would remain there. I say, nothing would remain there. There might be a little traffic in powder and shot, spirits and tobacco—at the best a disreputable traffic among such a people. It would not pay expenses; for it could only be carried on amid treachery of every name and form."

ENCOURAGING REPORTS.—From the recent Annual Reports of the Wesleyan Missionary Society, we have presented the most cheering results of Missionary labor, as the following items will show:—Sierra Leone, the Gambia and Gold Coast Missions extend from Gambia to the Bight of Benin, and border upon a series of native kingdoms, as yet unvisited by the light of the Gospel. We have here 21 missionaries, 8,424 members, and 5,042 scholars. Our missions to India and China are our contribution towards aiding in the evangelization of at least one half the population of the world. In the South centre of the vast empire of China we have 90 missionaries, 147 members, and 338 scholars. In Ceylon, both in the Jaffna and Singhalese Districts, the extent to which the mission work is carried on by an educated and efficient native agency is a most striking feature. In this island we have 38 missionaries, of whom 8 only are Europeans. The number of members is 2,187, and of children in the schools, 6,100. Continental India comprises the Madras, Mysore, and Calcutta Districts. Our missionaries are 39 in number, the members of society 680, and the children in the schools 5,373. The mind of India is being aroused from its long slumber. Two hundred millions of our fellow subjects there are asking for bread, and Philosophy is giving them a stone. Meanwhile, Christianity is quietly and unostentatiously making its way, and will in due time leaven the whole mass of India's population.

"In South Africa, within the Cape Colony and Natal, in and beyond British Kaffraria, the Orange River Territory and the Transvaal Republic, our missionaries are so mixed up with colonies and colonial settlements, that the statistics cannot be separated. In this field eighty-one missionaries labor. The members of Society are 12,888, and the scholars reported are 14,042.

"The Wesleyan churches in the Australasian Colonies, New South Wales, Queensland, Victoria, Tasmania, and Western Australia, are under their own Conference, and have under their direction the Missions in Polynesia and New Zealand. They report in the colonies and Missions, 59,649 members, 344 ministers, and 126,819 scholars. The Friendly Islands are professedly Christian. Fiji has been a great success as a Mission after a long period of trial. It is now passing through a yet more severe ordeal in the establishment of thousands of European colonists, as yet uncontrolled by any legally authorized government. It is difficult to exaggerate the importance of the work in all our colonies, and in the mission-fields adjacent to them, and more or less under their influence. No labor produces more speedily spiritual results, or becomes sooner self-supporting, than that which has been spent upon our colonies. At present most of our

purely Colonial Missions are self-supporting, and are now preparing to furnish means and men for mission work in the regions beyond.

"The total number of the members in Society in the Foreign Missions under the immediate care of the British Conference is 72,129, being an increase of 1,661. The number of members under the care of the Affiliated Conferences is 96,475, exclusive of the Societies in the home work of the Canadian Conference.

"Seldom in the history of the Society has a year's work yielded more satisfactory results than that which we to-day review: results which call for humble and devout thankfulness to Almighty God, and which furnish renewed and powerful incentives to future effort."

The Report says in conclusion:—

"In the signs of the times we may read afresh our commission to 'abound in the work of the Lord.' The march of God's providence is but to herald the messengers of His grace. If He shakes to their downfall earthly systems, and thrones, and kingdoms, it is only to convince us that the 'things which cannot be shaken must remain.' Of late the ploughshare of war has broken up the fallow ground of the nations; and if we sow broadcast the incorruptible seed of the Gospel, we shall certainly reap harvests of living souls. 'For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.'

THE FOREIGN MISSION-FIELD never presented a more encouraging aspect to the Church. From nearly every point we have tidings of glorious triumphs for Christ. Let every Christian rally to the support of a cause that is doing so much for the conversion of the world. Jesus, the Conqueror, is riding on, let all

"Hail him Lord of all."

## GENERAL INTELLIGENCE.

## ROMAN CATHOLIC.

In the absence of any very important information from the various churches, we transfer to our columns the following article from the *London Methodist Recorder*, which it would be well for our people to read and ponder. Popery is gaining a wide and firm footing in this land, as well as the Mother country. The enemy of all freedom and progress, the mother of all cruelty and darkness and tyranny, Popery is a frightful incubus on modern civilization, which only a healthy state of the body politic can throw off:—

"It is one of the most remarkable and astounding phenomena of modern times that Popery should be reviving in England, while it is dying out to the very roots nearly everywhere else. Here, in the very citadel and fortress of Protestantism, it is gaining ground, growing in wealth and in social and political power, caressed by statesmen, patronized and subsidized by Parliament, multiplying at vast expense its costly edifices and religious houses; restoring orders of monks and nuns that have for ages been unknown in this Protestant land, attracting converts among the cultured and educated, as well as among the ignorant classes of society, and extending its hierarchy and developing its organization all over the kingdom. Such is the strange and startling spectacle that is presented in this land of Ridley, and Latimer, and Cranmer, and Hooper, of Cromwell and Milton—this land of the Lollards, and the Puritans, and the Pilgrim Fathers—this land that has nourished at its bosom such a noble army of martyrs and confessors, that has given the Bible to the world, and that is the central missionary for all the earth; while in the most bigoted and exclusive Catholic States of Europe, on the contrary, Popery is undergoing constant humiliation and defeat, is losing its hold on the intellect and heart of the people, is declining in political influence, is curbed and restricted as an enemy to freedom and progress, and is being in many cases stripped of its misused powers, and despoiled of its ill-gotten possessions. Italy has overthrown the temporal power of the Pope, has taken possession of Rome as her capital, has annexed the States of the Church to her United Kingdom, has proclaimed as the fundamental principle of her constitution Cavour's sublime conception, 'A Free Church in a Free State,' and is ridding herself of the innumerable swarms of religious orders that for centuries have been fattening on her vitals, and impoverishing her resources. Germany, with resolute, decisive hand, is suppressing the Company of the Jesuits as a seditious and noxious political confederacy, plotting and conspiring against the freedom, and safety, and independence of the Empire, and utterly banishing from the realm all foreigners belonging to this infamous order. Even Spain, recently the most abject and debased of all Popish kingdoms, has been following in the same path of emancipation from priestly spoliation and tyranny; while in our fair realm of England, once delivered from this pestilent abomination, monasteries and nunneries are springing up in all directions, and the land once more teems with Jesuits, and Oratorians, and Carmelites, and Capuchins, and Dominicans, and Augustinians. Confiscation, secularization of ecclesiastical revenues, is the policy which the insatiable rapacity of the Church of Rome has compelled the State elsewhere to adopt; while here, to conciliate a disaffected priesthood and a population demoralized by their influence, political parties are bidding against each other with demented infatuation to support a

Church repudiated by the Constitution of the country as corrupt and blasphemous, and the supremacy of which all history has demonstrated to be incompatible with social and material progress, and with national liberty and security. This unworthy and un-English dalliance with intolerant and persecuting Rome; this obsequious subserviency to a Power that, apart from its religious errors and corruptions, has always shown itself to be, when in the ascendancy, the implacable foe of civil and religious freedom and intellectual advancement, must not be suffered to proceed any further; the Protestant feeling of this nation, despite unbearable irritation and provocation, has long appeared to be dormant and quiescent, perhaps from a too careless and negligent consciousness of its own overwhelming power; but, if once roused to the full display of its strength, it will sweep away all base, unhallowed compromises with Popery, and dictate to Governments and Parliaments a policy not of pusillanimous expediency, but of bold, consistent, straightforward, Protestant principle. . . . We maintain that Popery, by bringing men into subjection to the priests and the confessional, loosens the bonds of moral accountability, and creates an artificial conscience, which renders them indifferent to the perpetration of any criminal act so long as they can escape detection, and command priestly absolution. We maintain that Popery demoralizes men, that it makes them vile, and keeps them vile; and therefore we would conscientiously withhold from it all public acknowledgment and support. We fully grant that the principles of religious toleration and liberty should be applied to our Roman Catholic fellow-citizens, whether in or out of jail. Let them have priests for their masters and saviores if they will; let them believe and worship as they please; although this is what Popery has never conceded to Protestantism wherever she has had supreme power. Freedom of conscience, freedom of speech, freedom of worship, an open Bible, a free Gospel, these are rights which have been uniformly and universally denied to the Protestant, until extorted by force. Popery claims everything, and yields nothing; in Protestant lands she is ever agitating for rights and privileges and favors; where she has sole sway, all these she tramples down with ruthless foot. Still we would say, tolerate Popery, but never patronize it; tolerate it, but never in the army or in the navy, never in the hospital or in the prison, endow it."

## Our Social Meeting.

A brother preaches a little long on—

## PREACHING FOR NOTHING.

A prominent minister of the Providence Conference, when asked by his elder where he should send him, almost indignantly replied, "send me anywhere this side of perdition." That brother was a thorough Methodist, to say the least; and, though he has not taken any very high appointments, speaking after the manner of the world, yet has won hundreds of souls to Christ, and is now preaching uncomplainingly in one of the poorest charges on Danielsonville District, and like Beecher, no doubt, in the early part of his ministry, is "happy and thankful that he is permitted to preach Christ." Now it is a too well-known fact to be repeated here, that a minister must have good clothes, and those in style, and he must eat and drink also, just like other people, only I think it should be a little better if anything. But when a minister comes to make this the all-absorbing question, nine chances in ten he will miss it, and the next you hear of him he is out of the ministry, wouldn't accept his appointment, must do something that will give him a support that is more lucrative.

What shall be done? The way is plain enough; just reverse the whole thing: Instead of making the question of finance the basis of all spiritual success, make the latter the basis of the former. So when the servant of the Lord shall with many misgivings go to his small appointment, let him, instead of boring the people to death about a support, go all imbued with the spirit of his Master, and great high calling, and tell them he has come to labor, to suffer, and to die for them, if need be, that sinners may be won to Christ. And the people will have plenty of money and good things for such a man. Said a man to the writer, after hearing a sweet-spirited brother from abroad preach a sweet sermon, "if I could hear that man every Sabbath I would give twenty-five dollars." He was accustomed to give but five, and not a member of the Church. O, brethren in the ministry, get the baptism of fire, of sacrifice, and of love, and then shall the people come with their tithes and offerings for both worlds.

Our brother is partly right, and partly wrong. No minister should refuse to labor for his support, and no Church that can should refuse a comfortable support. There is danger of filthy lucre defiling both sides, but it full as often defiles the people as the pastor. Let both be generous, self-sacrificing, trusting in God, and working together with God.

A well-written talk on a great theme, is this on—

## THE BOOK OF LIFE.

The course of human lives may be compared to the written pages of a book. Here is a volume, elegantly bound, ample, obviously the record of a pure, noble life. Possessing every advantage of birth and education, from the first page to the close of the book, is filled with good deeds. Men raised this life to exalted positions, and yet it remained undefiled. Let us examine: From title-page to the end, the fair pages are truthful exponents of an unsullied character. We lay it reverently down, and take up another. Equal in size, still

its outward appearance is inferior. We open it with indifferent touch. These pages are coarser and more crude in the opening chapters. We turn to the middle, and our attention is riveted at once. From this point the book is equal in every respect to our first volume. This life, taken up in poverty, kept down by circumstances, overcomes every obstacle by the time it reaches its prime, and is equally honored and blessed. Side by side they lie, three lives so closely allied, and so united in serving the common brotherhood of man. From such an extensive library, containing books of every size and quality, it is difficult to select those which will interest us most. We take down a smaller volume. Here the rich promise of a well-spent youth is seemingly shrouded by an early death.

Less profound, less praised by men, still it is as virtuous as the others we have portrayed. Who shall say, because the book of this life closed thus abruptly, that it is a wasted life?

We will now examine a book of medium size and appearance. The first pages are delicately written; we anticipate a pleasant task. Alas! as we read on we find these pages filled with the record of a life of folly and shame. Can it be that this youth realized that one day the work of his own hand should be a testimony against him? We are tempted to leave the last pages unread. No. For the benefit of the living we will persevere in our uncongenial task. What a joyful surprise awaits us! Near the close we rejoice to see an improvement; it increases more and more, until the last of the book of this life is gloriously written. This seeming mystery is at once made plain, when we read that this erring soul found a higher life, through faith in God. A tiny volume attracts our attention. Ah! here is the simple life of a child. There is nothing grand or wonderful written here, but many a bereaved mother would clasp it to her heart. On its last page is written, in the exquisite faith of childhood, "I am going to God, mother."

We find an abundance of books beautifully written. Men admire them, extol them, and strive to emulate their example; but, if we examine them closely, we find their influence for good greatly lessened because they neglected the claims of religion. Of the books of bad lives we have not designed to speak. As the years roll on, and we are nearing the "unseen shore," do we realize we each are writing the book from our own life? Our God has the finished volumes in His keeping. Shall we be able to present perfect books in the great day of His coming?

"Observer" whips us up with —

#### UNEVANGELICAL ZEAL.

The other Sunday a Methodist man was passing a Unitarian chapel, on the way to his own, in a suburban town, when a young man, on the steps of the former, hailed him, and said, "Here is the place to come to meeting, Mr. P., in here." The Methodist responded, "Do you preach to men to repent and be converted, that their sins may be blotted out, in there?" "O yes," said the young man. "Well," said the Methodist, "keep on doing so, and convert as many as you can." I rather admired the zeal of the Unitarian boy, and the good advice of the Methodist too.

Somehow, Protestants are generally afraid to proselyte, even to a good cause; but we live now in an age when bad men are not afraid to proselyte to a bad cause, anyhow.

A pathetic poem this. May some poor sinner hear and heed its warning: —

#### I WILL NOT GO.

A maiden, in whose gentle heart  
God's love had found a place,  
And who desired that all should know  
Her Saviour's pardoning grace,  
Asked of a sinner, once, these words:  
"Does God dwell in your heart,  
And in His glorious promises,  
Do you desire a part?"

"If not, O seek, this very night,  
His pardoning love to know;"  
He proudly, coldly turned away,  
And said, "I will not go."  
But still she plead God's promises,  
In accents soft and low;  
And still his unrelenting heart  
Replied, I will not go.

Years passed, till, on his bed of death,  
That self-same sinner lay:  
He dared not look up to his God,  
He did not dare to pray;  
The glare of death was in his eye,  
The death-damp on his brow,  
"It is too late," he feebly cried,  
To seek my Saviour now.

He called me, many times;  
I always answered, no;  
And the last time I heard His voice,  
I said, I will not go."  
His utterance ceased, his last, last word,  
This wretched man had said;  
And as they gazed upon his face,  
They knew that he was dead.

Gone to that God whose holy law,  
In life he dared not;  
He could not say, "I will not go,"  
When he was called to die.  
And yet, one small act would have saved  
Him all this pain and woe;  
If he had nobly, bravely said,  
To Jesus I will go.

O, sinner, let me urge you now,  
Not till grim death, to wait,  
Before you give your heart to God,  
It may be then "too late."  
For, though God in his wondrous love,  
Has freely hidden all,  
Yet if we will refuse to hear,  
He soon will cease to call.

"Callene Fisk" writes on —

#### THE MINISTRY.

"How beautiful are the feet of them that preach the Gospel of peace." Isa. 52. 7.

How glorious our commission,  
God's embassy of peace,  
To publish sin's remission,  
And man's divine release:

The reconciliation  
Of man with God above;  
The full and free salvation  
By simple faith and love.

These themes we learn from Jesus,  
And follow in His way;

And while the Lord inspires us,  
Our message must have sway.

We tell the Saviour's story,  
And cry, "Behold the Lamb;"  
We echo strains from glory —  
The song, "Good will to man."

To Calvary point the dying,  
Where Jesus died for us,  
And glory not in trying  
To honor Mercy's cross.

God keep us ever lowly,  
In gathering His sheaves,  
Not popular but holy  
With fruit, as well as leaves.

With tongues of fire baptize us,  
To sound thy sacred praise,  
And when destruction tries us,  
Redeem us by thy grace.

#### The Farm and Garden.

#### FARMING SOUTH AND NORTH.

BY HON. FREDERICK WATTS.

The marked contrast between the modes of culture of the farmer of the North and planter of the South is not to be traced to any essential difference in the principles by which the cultivation of the earth should govern the one or the other, but is rather to be accounted for by the circumstances of these localities. Climate has had much to do with the subject, the character of labor more, and the education and habits of the respective populations greatly conducing to the essential differences in the practical operations of the farm.

In the Southern States it is as uncommon to meet with a barn, as a place of preparation of the products of the plantation, as it is in the North to find a farm without one. The planter contents himself with the reflection that his cattle require no such shelter from the elements with which he is surrounded; while the farmer estimates his barn, not only as a shelter for his cattle from wet and cold, but as a manufactory of the only fertilizers upon which he relies to improve his land; and not only this, but as a place where his products are prepared for the market without waste or deterioration, and from whence the straw, hay, and fodder are distributed to the cattle for their comfort and for the profit of the farmer. The southern planter will not realize the truth of this, although he finds himself scattering over a thousand acres; abandoning one spot with the hope of finding another less exhausted, or perhaps somewhat rested from the fatigues of a series of crops of the same thing; while the northern farmer, with his well-farmed hundred acres, will be found to increase the fertility of his land, and add to his acres year by year. We have almost said that a barn is essential to the operations of the farm; that it is through its instrumentality that it is fertilized and improved; while the manure of the barnless plantation is wasted upon the desert air.

All other questions respecting the management and economies of plantation or farm management resolve themselves into the consideration of labor, its character and qualities. Our southern people are essentially agricultural. They have had no other subsisting interests to any extent. The existence of servile labor, imposed upon the minds of the land-holders, made it a part of their earliest education that labor was degrading. This was a necessary consequence of a system in which men were born to command and obey. However well educated, their minds were not turned to the subject of agriculture. They had no necessity to investigate the practical workings of the plantation; that was in other hands, whose special business it was to oversee as well the labor as the laborer. But now there is a new state of things, when it will become imperative upon the owners of estates to study agriculture as a science, to think and plan for themselves, to devise their own modes and schemes for the improvement of their lands, and the economies of using hired labor. It does not necessarily follow that planters have suffered anything in the change of the character of their laboring hands; experience has proved that they have lost few or none of them; and when we remember the amount of work accomplished by one who earned at most but a mere subsistence, who was engaged in a duty of which he would accomplish just as little as he might, and performed it as badly; and now, when he shall have been stimulated by the hope of gain, the fear of competition, the approbation of his employer, and, not least, the anticipations

of an independent home, it is questionable, if not clear, that the planter will, in the end, be benefited by the change. There is, to say the least of it, great encouragement in the consideration that laborers in the South are not wanting, that their labor is not too expensive, and that the products of their soil are well paid for in a never-failing market.

The size of plantations in the South is a great drawback to judicious farming. It has been clearly demonstrated that one hundred acres carefully and judiciously tilled, will, with the same labor, produce as much as two hundred carelessly farmed. It is not enough that the surface be loosened, and seed be committed to the earth, to insure an adequate yield. The ground must be well and deeply ploughed, and ploughed again; it must be well harrowed, and harrowed again, until it is brought nearly to the condition of the seed-bed of a garden before the seed is committed to it; and then the seed should be selected with a degree of care which will insure the separation of the indifferent and the good. And this is a point of the utmost importance — far greater than is usually attributed to it. No matter what the seed may be, there will be found good, bad, and indifferent among it; and that these should be separated is as fixed a principle as that better seed will produce a better plant, and that a better plant will produce better cotton, tobacco, wheat, or corn. To separate them is not a question of labor or expense, for it may be relied upon that the result will repay its fourfold. How they may be separated may be answered by saying that indifferent seed is almost invariably lighter, and that the winnowing-mill, which will blow fifty bushels of seed from a hundred, renders a most valuable service to the result of a bountiful production.

#### Obituaries.

Died, in Orrington, Me., April 26, ALONZO ATWOOD, aged 23 years.

Brother Atwood gave his heart to God when young. He was of that class of young men we sometimes meet, "sober-minded, thoughtful, and discreet in his movements, upright and judicious in his intercourse with others, a friend to all." Last year he gave himself fully to God in baptism, and his service to the Church. The Master's call came to him early in life, and through great suffering he did not murmur or complain; he would rather depart, and be with Christ. "Not lost, but gone before."

B. B. BYRNE.

Died, in East Glastenbury, Conn., May 8, 1872, Widow MARY HOLLISTER, aged 83 years.

Mary Taylor, of Jewett city, was born April 16, 1787, experienced religion at the age of 20, and was one of the number that formed the first class in that place. She was married to Mr. Israel Hollister, in February, 1814, whom she survived nineteen years. She joined the noble band of pilgrims who established Methodism in East Glastenbury in 1809, among whom she lived and labored. She was an old-style Methodist, full of faith and of the Holy Spirit.

H. S. SMITH.

East Glastenbury, Conn., July 2, 1872.

Died, in East Templeton, May 29, 1872, ANSON PECKHAM, aged 51 years and 6 months.

Brother Peckham has been identified with the Methodist Church in Templeton from its origin, and has always been faithful to its interests, freely giving both time and money for its support. For over twenty years he acted as class-leader, and during that time led many a despairing penitent to the Saviour, and guided aright many who were trying to follow Christ. His prayers and counsels will not soon be forgotten. "Though dead, he yet speaketh."

Brother Peckham dearly loved the means of grace; they were his meat and drink. Preachers always found a warm place in his heart; and former pastors, who read these lines, will mourn one upon whom they have felt they could always rely. He had been failing for about a year, but dropped away suddenly at last. The Church keenly feels that a standard-bearer has fallen, and unites their grief with the afflicted wife and son.

J. M. AVANN.

Died, in Exeter, N. H., June 18, MATTHEW JOHNSTON, aged 83 years.

All of Father Johnston's active life was spent in Ireland, the land of his nativity. Seven years ago he and his wife came to this country to spend their declining days in the society and care of their children. Our civil and social customs are so different from those to which he had been all his life accustomed, that he felt like a stranger in a strange land. He declared plainly that he sought a heavenly country, and in full assurance of hope looked for a city which hath foundations. His last conversation was of his home in heaven.

S. E. QUIMBY.

Capt. JOSEPH D. JONES died in Chatham, Mass., June 15, 1872.

Brother Jones was converted when a lad of thirteen, but being thrown into society where the influences were adverse to piety, lost in a measure his enjoyment. About thirty-seven years ago, under the labors of Rev. Israel Washburn, he was reclaimed, and from that to the end, held fast to Christ. His sickness was long and severe, yet borne with patience. His spiritual life increased as the body failed, and the end was triumphant. "I can see clear through," was his expression as he entered the valley.

E. EDSON.

Chatham, July 8, 1872.

SULLIVAN HARKNESS was born in Mendon, Mass., April 10, 1804, and died in North Smithfield, R. I., April 28, 1872, aged 68 years and 18 days.

He was a faithful and devoted member of the Methodist Episcopal Church in Millville, Mass. His influence as a Christian and a citizen was always salutary. He will long be held in grateful remembrance by the Church and the community in which he lived. His reason was clear during all his sickness. He frequently spoke of death and the future with a smile. When friends called to see him, he often said, "What should I do now, if it were not for the hope I have beyond the grave?" He spoke of the joy of meeting his blessed Saviour, and the loved ones who had gone before. Of a loved daughter who preceded him, he said, "I think she may be the first to greet me on the other shore." A few days before he died, he called his only surviving daughter to his bedside, and with a smile, said, "I am afraid you are holding me to earth; I am a great sufferer. Let me go! let me go!" These are but a few of many expressions of victory which fell from the lips of this dear brother in Christ, who was so ripe and ready for the heavenly garner. He sleeps in Jesus, in the hope of a glorious resurrection.

"Another hand is beckoning us,  
Another call is given;  
And glows once more with angel-steps  
The path which reaches heaven."

## HERALD CALENDAR.

New York State Camp-meeting, Round Lake,	July 16
Richmond Camp-meeting, State and National (special for holiness) merged,	July 24
South Framingham Camp-meeting,	Aug. 12-17
Martha's Grove Camp-meeting, Fryeburg, Me.,	Aug. 12.
Martha's Vineyard Camp-meeting,	Aug. 19-26
Central Vermont Camp-meeting, Northfield,	Aug. 19
Yarmouthport Camp-meeting,	Aug. 19-20
Charleston Camp-meeting,	Aug. 19
Sterling Camp-meeting,	Aug. 19
Poland Camp-meeting,	Aug. 19-26
Camp-meeting at Hamilton,	Aug. 20-26
Hedding Camp-meeting, at E. Epping, N. H.,	Aug. 26
Springfield District Camp-meeting, at North- ampton,	Aug. 26-31
Northport, Conference Camp-meeting,	Aug. 26
Kennebunk Camp-meeting,	Aug. 26-31
South Windsor Camp-meeting,	Sept. 2-7
Hodges Camp-meeting,	Sept. 2
Lincoln Camp-meeting,	Sept. 9
Lisbon Camp-meeting,	Sept. 2-7
Stark Camp-meeting,	Sept. 9-14
New Portland Camp-meeting,	Sept. 9-14

## The Secular World.

## LATEST NEWS.

A daring and successful bank robbery was perpetrated in Uxbridge, Mass., on Friday night, 12th inst. Five men masked came to the village in two teams, which they coolly hitched in the sheds in the rear of the Unitarian Church. Proceeding to the house of Mr. Hayward, the cashier, they got in by an open window and arrested, gagged, and hand-cuffed all the inmates. Mr. Weston, a young man, in the house, was among the number arrested. The robbers put a cord around his neck, and under threat of instant death, ordered him to go with them and open the bank. This was soon done, and some \$13,000 dollars was the result of the raid. It was not till long after daylight that the inmates of Mr. Hayward's house could succeed in extricating themselves and giving the alarm.

Three and a half blocks in Alpena, Mich., were destroyed by fire on Friday night, and four lives were lost. The loss is quite heavy.

The United States Consul Butler at Alexandria, Egypt, has had an altercation with some of the Khedive's officers, and shot and wounded one of them. He claims that they attempted to assassinate him, but this is denied. There is great excitement over the affair. Why is this fellow kept in office? This is the second time he has been in trouble.

Brazil has refused to receive the plenipotentiary sent by the Argentine Confederation, and is preparing for hostilities. The trouble is about the non-fulfillment of the treaty concerning Paraguay.

The French Assembly has voted to increase the tax on licenses. The anniversary of the taking of the Bastille was celebrated in Paris on Sunday.

Prince Bismarck has addressed a communication to the four powers having a right to veto the election of a new Pope, to make the necessary arrangements and conditions for a future conclave of the cardinals to be held in Rome. To this communication three of the powers have responded, announcing their consent to the meeting, at which the representatives of the Church in their dominions will be present.

Mr. Henry Bergh, who "lovethe all things, both great and small," has written a letter protesting against the muzzling of dogs during this hot weather. When we consider that the dog perspires only through the mouth, and is no more liable to hydrophobia in hot than in cold weather, we cannot help thinking the objection well taken. We believe that actual hydrophobia is very rare, and that when it does occur it is generally the result of unwise treatment of the animal.

The latest demonstration in mob politics, was in Missouri a few days ago. The Rev. Thomas Callahan, who lived in Reynolds county, and was chaplain of a Union regiment during the war, and had become obnoxious to certain politicians,

in the local offices, was seized, flogged, and driven away from home a few days ago. He thinks that the sheriff, the clerk of the court, and other officers, led the mob. As this demonstration was in violation of the recent enforcement act of Congress, United States Deputy Marshal Bierstadt arrested three of the suspected parties, and they were held to bail for trial in November. Other suspected parties have left the county. This prompt action inspires a hope that political mobs will no longer be permitted to overawe their opponents as they have done in the past.

Benedicta Gneno, an Italian woman, was horribly burned by the explosion of a kerosene lamp, at No. 22 Ferry Street, on Sunday evening, 7th inst., and died on Friday, in the Massachusetts Hospital. When admitted to the hospital, she had to be placed in a tepid bath to alleviate her sufferings, after which she was wrapped in wet sheets. In many parts of her body the flesh was all burned off, and while in this dreadful condition she gave birth to a child, which, however, did not live. She was unable to speak English, and consequently could not make known her wants to the attendants. Her husband and a priest were the only visitors.

Another. — The wife of Henry Du-chiappa, residing on Middlesex Place, Lowell, was burned Saturday evening, by breaking a kerosene lamp, so as to cause her death Sunday morning. She ran, enveloped in flames, into an adjoining room where there were three women, who left, rendering no assistance. Her body was fearfully burnt. She was 21 years old, and leaves two small children.

Chief Justice Appleton, of Maine, met with an accident in Bangor, on Saturday evening, by coming in contact with a guy used in rebuilding Central bridge, which will prevent his attendance at court in Portland to-day. His injuries are chiefly severe bruises about the face, and he will soon be about again.

The religious services at Martha's Vineyard, last Sabbath, were very interesting and impressive. If the religious element continues to predominate through the season, as it did on that day, the seekers of health and pleasure may not only be refreshed in body, but refreshed and renewed in spiritual life. Sunday-school was held in the morning, in the Chapel, under the charge of Brother King. At 2 1/2 P. M., Dr. Eddy, of New York, preached a very able sermon from St. John, xvii. 21. At 6 P. M. a young people's meeting was held in the Warren Tent, and a prayer-meeting in the Chapel, at 7 1/2, conducted by the pastor, Brother Livesey, which was well attended, and good evidence was given that Methodistic zeal and fire has not died out.

Rev. J. B. Dunn, of this city, has arrived home from his European visit.

Rev. O. T. Walker (Baptist), has declined the call extended to him, to return to his old field of labor in Boston, as pastor of Bowdoin Square Baptist Church.

Clark Mills, the sculptor, is at his country home, Statue Dale, near New York, and has there erected a new foundry for casting his statues in bronze.

John Wesley used to say: "O how hard it is to be shallow enough for a genteel congregation." But ministers have no difficulties of that kind now.

John Rogers — the man who was burned at the stake, but John Rogers the sculptor — is spending the summer at New Canaan, Conn.; he will put several new groups into the market in the fall.

Walter M. Brackett and his family left last week, for Gaspe, Canada, where he will remain for a short time, and afterward visit several of the best salmon rivers, by invitation of the lessees. Mr. Brackett will not return before October.

The American and Foreign Christian Union pronounces the article in *The Congregationalist* of 13th June, containing

charges against the missions of the Union in Central Mexico, and also a personal attack upon the Rev. Dr. Riley, "utterly false and malicious."

Rev. William T. Savage, D. D., of the class of 1834, now of Franklin, N. H., has recently endowed the "Mary L. Savage Memorial Scholarship" of Bowdoin College by a gift of \$1000. The special object of this generous donation is to aid students in college preparing for the ministry, and at the same time to perpetuate the memory of a beloved wife, and promote the prosperity of his Alma Mater.

The body of Joseph C. Garrigues, formerly one of the proprietors of the *Sunday-School Times*, was found, June 25, in Fairmount Park. Mr. Garrigues had been missing since the 4th of March. He had been for sometime a patient in the Pennsylvania Hospital for the Insane. He was in the 39th year of his age. Mr. Garrigues was a warm-hearted, earnest Christian, especially well-known to laborers in the Sunday-schools.

Rev. William T. Savage, D. D., of the class of 1833, now of Franklin, N. H., has recently endowed the "Mary L. Savage Memorial Scholarship" of Bowdoin College by a gift of \$1000. The special object of this generous donation is to aid students in college preparing for the ministry, and at the same time to perpetuate the memory of a beloved wife, and promote the prosperity of his Alma Mater.

A Berlin telegram states that the negotiations with England in reference to a literary convention for the abrogation of the antiquated and cumbersome regulations of the literary intercourse of the two countries, and for the establishment of an international copyright, have led to the draft of a treaty being framed by England, which has now been presented to the various governments of the federation for their consideration.

The annual meeting of the Maine Historical Society was held at Bowdoin College on Thursday. The old board of officers were elected as follows: President, Edward E. Bourne, of Kennebunk; Vice-President, Hon. J. W. Bradbury, of Augusta; Professor Packard, of Bowdoin, Recording Secretary; Treasurer and Librarian, Rev. Wm. Dike, of Bath; Standing Committee, Leonard Woods, D. D., A. J. Wheeler, D. D., Judge G. W. Barrows, Hon. C. J. Kilman, General J. L. Chamberlain. The Treasurer's account showed that there were \$10,255 in bonds and securities in the hands of the Secretary. Eight prominent men of the Society have died within the past year, and five have removed from the State. The following new members have been elected: Hon. Charles Danforth, of Gardiner, A. G. Tenny, of Brunswick, P. H. Brown, Rev. William B. Hayden, Rev. Daniel Austin, W. H. Clifford, of Portland, C. M. Roberts, of Bangor, F. L. Dingley, of Lewiston, Governor Perham, Noah Wood, esq., Bangor, William B. Lappan, of Augusta, Samuel F. Humphrey, Rev. Charles H. Hays. The correspondent members elected were: Rev. Frank Sewall and Thomas F. Moses, of Urbana, Ohio, and Edward P. Weston, of Lake Forrestill, Professor Thomas F. Moses, Cyrus Perry, of Salem, Mass., J. C. Dodge, of Boston. The next day exercises of the Society were held at Damariscotta and Monhegan, near Pemaquid. Several addresses were made appropriate to the semi-annual exercises of the Society.

THE BOSTON DAILY NEWS. — We are satisfied from careful observation that this new religious and temperance daily is rapidly overcoming all obstacles and opposition, and attaining assured success, both moral and pecuniary. Its founders undertook a very difficult and peculiarly dangerous task, and it is not strange that many people were jealous and incredulous, nor is it strange if, in its pioneer path it has made some mistakes; yet, say what some will, it has gained a large circulation among the best classes of the people, having naturally a large constituency ready to its hands. When compelled to fight for existence and principles it has shown great vigor and courage, and has made itself a terror to evil-doers; while it has also shown abundantly that it can be kind and conciliatory, uniting all the real friends of a good cause in its final measures. It has thus gained many friends and supporters from all ranks of good and earnest workers for progress in the right.

When we consider the vast expense of a daily paper, we must admire the heroic exclusion of all vicious and doubtful advertising from *The News*; for it is these that pay the best; and without them it has

long been said, a daily paper could not succeed. After such sacrifice it is but natural to find this paper steadily and fearlessly defending great moral principles and Christian institutions on all sides and on all occasions.

Who can estimate the gain to thousands of families of such a *daily* visitor, bringing to them, for only five dollars a year, all kinds of news, facts, and discussions in a condensed and reliable form, and in correct moral and social lights.

We have no interest or object in saying these things, except that of noting and encouraging all whom we find battling manfully and successfully on the side of the right. We can see for ourselves that *The News* aims at a high standard in difficult and important field; and now, as its numbers show its near approach to its *fourth* year, we rejoice to bear our testimony to the growing confidence of the community in it, thus crowding its columns with the best classes of advertisers. It is great encouragement to all good people to know that probably no daily paper in Boston ever before reached so strong and successful a position in so short a time. It is destined to be a great power in the land, if it keeps right on its present course. — *Christian Era*, July 4.

BUSINESS IN NEW YORK. — Despite the proverb that the recurrence of the presidential election imports a dull year, various branches of commercial business in this city at present show signs of great activity. The movement of merchandise West and South, particularly in the former direction, is notably large. Last week the various lines leading hence to the West were unable to transport all of the goods offered. To the freight station of the Pennsylvania Railway in this city enough freight, consisting of general merchandise, was brought on Saturday last to make as many full trains as could be handled on the road, and when night came there was a large accumulation of goods, the movement of which had to be deferred to this week. The same activity in the movement of merchandise was noticed at the freight stations of the other lines.

A considerable portion of these goods, destined for leading Western cities, were in course of transportation in bond. The imports for the month of May at this port reached over forty million dollars, whereas only ten millions were withdrawn in that month for consumption. It is certain that an unusual bulk of imported goods will this year be transported by rail in bond, the duties to be paid when they reach their destination in interior cities.

Another indication of activity in the movement of merchandise is the large amount of commercial paper which has quite recently appeared in market here. The aggregate of loans at bank last week was notably increased from discounts and purchases of acceptances, which were doubtless made in reference to the accelerated merchandise movement noted above.

The returns of the foreign commerce of the port of New York for the month of May show the same characteristics that have been so prominent and noticeable in the operations of our foreign trade during the entire past year. There is the same excessive importation and bonding — the same deficient exportation of produce and large shipments of specie. But, with reference to the large difference between the imports and exports, it must be remembered that whereas about seventy-five per cent. of all the foreign merchandise landed in the United States comes to this port, not more than forty per cent. of the produce and manufactures are shipped from New York. — *Stockholder*.

A triumph of merit. The SALEM SHADE ROLLER is sold in nearly every State in the Union.

All agree that ladies should have Sewing Machines, but is a machine complete for all requirements without casters for moving it? By no means!

C. B. Mason & Co, Dealer in Hats, Caps, Trunks, Gloves, Umbrellas, etc., Nos. 21 & 22, Dock Square, will furnish any goods in his line at the very lowest prices. Just now their Hats is his specialty. All who intend to indulge in this comfort will do well to give him a call.

## BRONCHITIS.

This is an irritation or inflammation of the bronchial tubes which carry the air we breathe into the lungs. It arises from a cold settled in the throat, from Catarrh extending to these parts, from scrofulous

# ZION'S HERALD

affections, and from severe use of the voice. The irritation from this latter cause commences in the *larynx* and *glottis* which are the organs of the voice, and, extending downwards, produces hoarseness, coughing, and spitting mucus matter, sometimes mixed with blood. It is chiefly dangerous from its tendency to spread into the lungs, and terminate in consumption. It is in the cure of severe and obstinate cases of this disease that Dr. Pierce's Golden Medical Discovery has achieved unparalleled success, and won the loudest praise from all who have used it. It is sold by all respectable Druggists.

584.

## Business Notices.

**One-Half** the people cannot take *Castor Oil* from its terrible nauseating taste, and recoil in the throat. The *Castoria* prepared by Dr. Pitcher is purely vegetable, perfectly harmless, pleasant to take, and more effective than *Castor Oil*. It does not distress or grip, but regulates the system, and cures the disease, and has a妙 effect. It acts like magic for Stomach Ache, Constipation, Flatulence, Croup, and Worms. It contains neither Minerals, Morphine, nor Alcohol. Its soothing, quieting effect, produces natural sleep, and particularly adapts it to crying and teething children. No article has ever met such unqualified endorsement by the Physicians. Take no more Bitter Pills. Name is *Syrup of Castor Oil*, or *Castorine Oil*. The *Castoria* costs only 50 cents, and when once tried you will never be without it.

BE INDUSTRIOUS AND MAKE MONEY!

Send me 25 cents and I will forward to your address a package of

**Seven Samples of Curious Articles**, and with Wholesale Price List, — easy to sell, to old or Young, with large profits.

M. SALOM, Proprietor, The Grand Toy and Fancy Bazaar, 365 and 381 Washington St., Boston, Mass.

ESTABLISHED 17 YEARS.

**BLOCKWOOD'S CATAARRH CURE.** — *Pestilential* Cures. Never fail. JOHN B. BLOCKWOOD, Proprietor, 1000 Broadway, City Heights, N. J. GEO. C. GOODWIN & CO., Agents in Boston. Sold by Druggists generally for 50 cents. Sent by mail 60 cents.

## The Best of Them All.

The so-called lock-stitch sewing machines are certainly improvements upon the cheap and unreliable chain-stitch machines, but they do not come up to the mark. The public have discovered that the Wilcox & Gibbs machine is light running, easy to learn, makes a secure and elastic seam, and neither ruins the health nor worries the patience.

**Brilliancy of Complexion.** — For its preservation, Burnett's Kalliston is guaranteed.

**Seaside Visitors.** — Where ever you go, take along a bottle Williams' Extract Jamaica Ginger.

**I. B. SAMUELS & G. E. DICKEY, ARCHITECTS,**  
46 Court Street, cor. Tremont,  
BOSTON.

G. E. DICKEY and I. B. SAMUELS, Manchester, N. H.

108

**CAUTION.** Parties purchasing "WHITE'S SPECIALTY FOR DYSPERPIA" expecting to find it a beverage containing alcohol, like the vile "Bitters" advertised (which only aggravate the disease, and bring on others) will be disappointed. It is a MEDICINE carefully compounded on scientific principles, taken in teaspoonful doses, and has proved to be the only CURE for the disease ever brought forward. For sale by all druggists.

14

**Adamson's Balsam** cures Asthma, Coughs, Colds, Lung Complaints. Price 35 and 75 cents.

**PERKINS & HOUSES** Safety Kerosene Lamps FRED'K A. BROWN, 35 Bromfield St.

95 ft.

## Commercial.

### WHOLESALE PRICES.

July 13, 1872.

### BOSTON MARKET.

**GOLD** — 1.14% @ 0.00.

**FLOUR** — Superfine, \$5.00 @ 55c; extra, \$6.00 @ \$8.50; Michigan, \$8.00 @ 95c; St. Louis, \$9.00 @ \$11.50; Southern Flour, \$6.50 @ 11.00.

**CORN** — Western Yellow, 68 @ 60c; cents; Western Mixed, 64 @ 65c; bushel.

**RYE** — 60 @ 100c. per bushel.

**OATS** — 42 @ 50c. bushel.

**SHORTS** — \$1.00 @ \$22.00 @ 20c.

**FINE FEED** — \$21.00 @ 22.00.

**SEED** — Timothy, Herds' Grass, \$3.50 @ \$3.75; Red Top, \$3.75 @ 42.5c; per sack; R. I. Bent, \$3.00 @ 3.50 @ bushel; Clover, 11 @ 12c. per lb.

**BUTTER** — 25 @ 25c.

**CHEESE** — Factory, 10 @ 11c.; Dairy, 10 @ 11c.

**EGGS** — 60 @ 70 cents per dozen.

**HAY** — Eastern pressed 30.00 @ 34.00 per ton.

**DRIED APPLES** — 0 @ 00 cents @ 0.

**POKE** — \$17.50 @ 18.50; Lard, 9% @ 00c.; Hams 12c.

**SWEET POTATOES** — \$0.00 per barrel.

**BEANS** — Extra Pea, \$4.00 @ 4.25; medium \$3.25 @ 3.75 bush; common, \$3.00 @ 0.00.

**LEMONS** — \$3.75 @ 4.00 per box.

**ORANGES** — \$5.50 @ 6.00 box.

**CRANBERRIES** — \$10.00 @ 0.00 @ 0.00 bbl.

**NEW POTATOES** — \$4.00 per bbl.

**GREEN PEAS** — \$4.00 @ 0.00 @ 0.00 bbl.

**NATIVE STRING BEANS** — \$6.00 @ 0.00 bbl.

**TURNIPS** — \$1.00 @ 0.00 @ 0.00 bbl.

**CARRAGE** — \$12.00 @ 15.00 @ 0.00 bbl.

**NEW BEETS** — 75c @ 0.00 @ 0.00 bbl.

**ONIONS** — 50 cents down banches.

**CHEERIES** — 9 @ 11c. @ 0.00.

**POULTRY** — 22 @ 25c. @ 0.00.

**REMARKS.** — Moderate sales of Flour noticed. Dried Apple out of the Market. Smoked Hams are very firm at quotation. Butter sales quiet. Eggs active. Cranberries out of the market.

## The Markets.

### BRIGHTON CATTLE MARKET.

Cattle, 3,000; Sheep and Lambs, —; Swine, 10,200; number of Western Cattle, 3,482; Eastern, —; Working Oxen Cows and Northern Cattle, 1,362. Cattle left over from last week, 25.

Prices of Beef Cattle: \$100 pounds live weight — Extra, \$7.50 @ 8.00; first quality, \$6.75 @ 7.25; second quality, \$6.00 @ 6.50; third quality, \$4.75 @ 5.25; poor quality, \$3.50 @ 4.00. Cattle, Oxen, Bulls, etc., \$3.50 @ 4.00. Nearly all the Beef Cattle are sold by the pound live weight.

Brighton Hides — 0 @ 50c. per lb.

Brighton Tallow — 6 @ 60c. per lb.

Cattle Skins — 0 @ 5c. per lb. for country.

Lamb Skins — 20 @ 25c. per lb.

Sheep Skins — \$3.25 @ 4.00 each.

Calf Skins — 15 @ 20c. per lb.

Wool Sheep Skins — \$3.00 @ 4.25 each.

Dairy Skins — \$1.00 @ 1.25 each.

Sheared Sheep Skins — 35 cents each.

Working Hides — Not much can be got for em, and but a few are offered for sale. During the hot weather a few are sold each week to the Market.

Cattle come in more freely from Maine.

Store Cattle. None in Market. Nearly all the small Cattle that are in a fair condition are being sold for beef.

Working Cattle. Extra, \$55 @ 90; ordinary, 20 @ 85; Store Cows, \$16 @ 50c. head, or much according to their value for Beef. Prices of Milk Cows depend much upon the fancy of the purchaser. Most of those in Market are of a common grade.

Sheep and Lambs. The supply from the West is not so great as that of the East.

But a few of them are offered in Market for sale, most of them being bought for and shipped to butchers to be slaughtered. Western Sheep cost from 6 to 7 cents @ lb. Lambs from \$4.00 to \$6.00 @ head. There were but a few Northern Sheep and Lambs in Market, for which the trade was quite active.

Store. Store Pigs @ wholesale, 6% @ 7% cts. per lb.; retail, 10% @ 12% cts. per lb. Fat Hogs — \$8.00 at Market. Price 4% @ 5 cts. per lb.

**REMARKS.** — The supply of Cattle in Market is larger this week than it has been for several weeks past.

There were not many lots of Extra Beesves among them. The best graded sold full as high as they did one week ago, but the poorer qualities sold at a decline of 1/2 to 1/4 of a cent @ lb. from our last quotations, including a lot of Texas Cattle kept over from last Market. There were nearly six hundred of that class in Market. There were but a few Northern Cattle and no Cattle from Maine. Beef Cattle being sold for the Maine Markets.

**Money Letters Received to July 13.**

W. L. Brown, L. H. Bean, N. J. Brown, B. G. Berrien, J. E. Burbridge, E. P. Blake, A. C. Conant, W. Dodd, J. Daughaday, G. W. Elliott, T. L. Flood, N. Fish, J. T. Goodwin, L. J. Guernsey, J. D. Hammond, J. Hayes, H. W. Harwood, W. B. Jackson, 2, G. E. Johnson, A. J. Lockhart, A. J. Leslie, C. A. Merrill, S. Morse, W. W. Marsh, A. Pinkham, J. G. Rhody, F. Ryer, E. W. Sanger, E. H. Small, W. Silverthorn, T. Workman.

## POST-OFFICE ADDRESSES.

Rev. M. G. Prescott, East Pittston, Me.  
Rev. A. Ball, Bradford, Vt.

## Methodist Book Depository.

Money Letters Received from June 22 to June 29.

A. Adams, B. S. Arey, D. B. Abbott, C. W. Averill, J. E. Baxter, C. E. Bisbee, W. B. Blackwell, M. C. Beale, J. J. Baldwin, H. W. Bolton, P. E. Brown, G. W. Barber, Geo. W. Barrows, E. F. Brown, George W. Brewster, J. A. Chapin, H. H. Clark, A. Cook, J. Cooper, Otis Cole, J. T. Davis, F. D. Dearth, F. W. Eaton, J. W. Fulton, H. B. Graves, N. Goodrich, H. Hallam, C. S. Harrington, J. P. Higgins, John Holt, N. Hobart, C. Hammond, S. Lufkin, George McIndoe, W. W. Marsh, J. R. Masterman, W. W. Newell, F. C. Newell, I. Pierce, M. C. Prescott, E. Pratt, A. A. Plummer, H. A. Spencer, O. L. Shepard, C. Shrigley, J. W. Smith, O. E. Saunders, E. M. Smith, W. H. Trafton, John B. Thomas, I. J. Tibbets, R. Tazgart, A. H. Witham, L. S. Walker, A. Woodward, G. G. Winslow, L. D. Wait, C. J. York.

Money Letters Received from June 29 to July 6.

J. J. Allen, H. H. Arnold, S. P. Adams, N. Andrews, J. H. Allen, W. A. Bryant, S. Bowden, C. E. Bisbee, Geo. Barney, E. A. Boyden, C. W. Conway, E. G. Clough, S. V. Cross, E. G. Clough, G. H. Clark, G. N. Eldridge, E. W. Eaton, J. F. Fairbanks, J. B. H. Fuller, W. H. Foster, R. F. Fletcher, C. Glasson, A. C. Godfrey, J. H. Gray, G. F. Houghton, D. B. Ingraham, P. J. Jaques, W. B. Jackson, T. J. Lyman, A. J. Lockhart, P. C. Macomber, A. H. Morris, R. Newman, J. F. Oliver, I. Plummer, A. A. Plummer, P. Howell, E. H. Ramsdell, W. H. Reed, A. Richardson, N. B. Rich, A. F. Swift, Thor Smith, J. S. Smart, A. F. Stone, C. W. Snow, R. Thorndike, D. P. Thompson, J. M. Taylor, B. D. Twombly, G. Young, C. J. York.

Correspondence, 1000 letters.

Books, 1000 volumes.

Periodicals, 1000 copies.

Manuscripts, 1000 pages.

Microscopic slides, 1000 slides.

Specimens, 1000 specimens.

Engravings, 1000 engravings.

Photographs, 1000 photographs.

Wood-cuts, 1000 wood-cuts.

Wood-blocks, 1000 wood-blocks.

Wooden models, 1000 wooden models.

Wooden boxes, 1000 wooden boxes.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.

Wooden chairs, 1000 wooden chairs.

Wooden tables, 1000 wooden tables.

Wooden desks, 1000 wooden desks.